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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

For the Register and Observer.

The following lines were suggested by the late departure of a suffering Christian, whose sick chamber exhibited a beautiful union of cheerfulness, gratitude, benevolence and triumphant faith.

THE REMOVAL FROM THE OLD TO THE NEW HOUSE.

'Twas the meridian hour of holy time—
The consecrated day of peace and rest.
The morning sacrifice had just been laid,
The 'temple made with hands' its influence breathed,
And youthful prayer and praise to heaven had risen.
The sun was shining with his emblem beams,
And golden hues did decorate the fields,
And render lovely fair our rural vale.
O, how divine the works of God appear!
How eloquent to speak of truth and love!
How sweet the offering Nature's beauty makes
To Him, who breathes its fragrance and its grace!
But sweeter still the incense of the mind—
The pure and fervent breathings of the soul—
The simple prayer of deep, confiding love—
The secret, contrite, penitential sigh,
That weakness pays in tribute to our God.
O, sweet indeed is Nature's orison,
And holy is this breathing of the soul;
But sweeter, holier, add more perfect still,
Is the soul's self in sacrifice to heaven.
Such was the offering at this mid-day hour.
'Twas of a spirit, which for days and months,
Had dwelt within its tottering 'house of clay,'
A cheerful tenant of the falling ruins.
The worn-out timbers, one by one, it watched;
And as decay did settle on their forms,
And weakness took possession of the frame,
The eye of faith looked on with calm serenity,
And gently smiled on neighbor, or on friend,
That came in love to sympathize and soothe.
How sweetly smiled that face, mid keen distress,
Those, and those alone can tell, who often gazed
Upon the front, or at the window clear
Of that beloved, though shattered tenement—
Beloved, e'en in its latest, ruined hour—
Nay, still beloved, when tenanted no more.
Its owner loved it, since her Maker good,
The Architect Divine, had built, and loaned,
And sanctified the house, that it might be
The pure abode of gratitude and love,
The scene of active usefulness and joy.
The owner's friends the building too did prize;
For thither oft would they resort, well pleased
Its occupant in converse sweet to hold.
Truly, 'twas not a little love we bore
To that old tenement. And what a sight
It was, to see the calm, the heavenly air,
With which its inmate, day by day, did sit,
And watch its joints, all severing round about,
No longer fit for use, nor for repair.
How beautiful that aspect! all resigned,
Content to dwell amid the dying ruins,
Although it knew full well, there was a House
Of structure fair, all new and elegant,
With 'golden pavement,' ever radiant bright,
To which, as to its ever-during home,
'Twould go, whene'er its olden building failed.
It was indeed, a goodly sight to see,
More fair than which our eyes have ne'er beheld.
And when at length, the final hour now come—
The hour just as the mid-day sun did shine
Upon the roof, which storms so fierce had beaten—
The Architect all-wise pronounced the pile
No longer fit, as it had been of yore,
For scenes of usefulness and truth,
The pure and happy tenant of that house
'Did wind her beauteous drapery,' and go forth,
With the same air of calm and constant faith,
Of mild, serene, and all-sustaining love,
Whereby the old, and now forsaken relics
Had beamed so bright with holy peace and joy.

Deerfield, Sabbath Eve. Aug. 9.

AN APPEAL TO WOMAN IN BEHALF OF RELIGION.

The mother,—who can tell the importance of her office? who can compute its responsibilities or its privileges? The maternal office, before which all other authorities and influences bow as to a superior whose claim none can dispute, the office which of all the tasks or joys of humanity angels might be allowed to covet;—to receive an immortal spirit pure from the hand of its Creator, and to guard its innocence from the pollution of evil; to watch its opening faculties, and to apply the gentle discipline which alone they can bear; to lead its tender affections forth, through parent and friend, to the great Source of being; to teach its intellect to take its first flights over the boundless fields of knowledge; to unfold to its wondering and delighted gaze the glorious world which God has made for its place of trial, and the far more glorious world which he has given it for its own; to awaken a consciousness that will never die, that should never slumber, of its spiritual capacities and its moral wants; to teach it to lisp the address, Father in heaven, and to perceive the dawning of a law of duty, in the light of which it must walk forever; and to add to all this care and instruction the force of an example, whose least impulse is like the stroke upon the soft metal, that gives it shape and value! Mothers, do you know what a place you hold in the system of God's government? Do you know the unspeakable solemnity, as you feel the untold bliss of your lot? Then I need not remind you that for the sake of your children you should be religious women, true, consistent, unfailing Christians. The condition of heaven depends on the fidelity of mothers. They may fill its immortal abodes with beings, whom they had directed thither; or they may cause the regions of misery to groan with the numbers, whom maternal negligence or more criminal example has sent to join the congregation of the sinful.

Wives, do you know your power? Do you consider the trust reposed in you by the God of Providence? You discover your influence over the partners of your life, in directing them to those objects which are contemplated by the eye of affection or desired by the extravagance of selfishness. Have you ever turned this influence to the end of which both affection and selfishness should make you supremely desirious—their salvation from error and folly, from the blinding and perverting effects of worldliness? If not, have you been faithful to them or to yourselves—have you redeemed the pledge which your lips gave when you acknowledged the marriage covenant? For your husbands' sake, be religious women. No one can tell how much your prayers and your example alone may do for their good. If you now hold a place in their hearts second only to that which belongs to their Creator, (and he alone knows whether you have not unconsciously usurped his place in their regard,) what an incalculable force must your temper and conduct daily seen and continually felt exert upon them, to guide and to preserve them in ways of piety and holiness, or to strengthen the tendencies in obedience to which they may when out of your sight be wandering from God and heaven.

Sisters and daughters, have you pondered the character of the relations which you fill, in respect to their connexion with the best interests of those whom you dearly love? You may contribute much not only to their immediate happiness, but to their present improvement and their future felicity. Believe me, a brother's heart is too precious a thing to be lightly esteemed. A parent's devotedness demands more than filial love. For their sake be religious, that you may make them the best recompense, and may confer on them the greatest benefit. Let them be won to gentleness, and truth, and piety, and all goodness by your example. There is a silent efficacy in the virtue which is seen, as it is tried, in the midst of a family, in its untiring and unruffled excellence, that I had almost said makes it the mightiest influence of the moral world.—*Gannett.*

MORAL INTEMPERANCE.

So much has been said, of late, about intemperance in eating and drinking, or physical intemperance, that we are almost in danger of forgetting that there is such a thing as moral intemperance. We are almost in danger of forgetting that there is such a thing as intemperance of feeling, intemperance of passion, intemperance of zeal.

But a man may become intoxicated without resorting to intoxicating drinks. A man may become habitually intemperate, though living on bread and water. There is a drunkenness of the mind. Many of our expressions in common use proceed on this supposition. We say of a man that he is drunk with passion; or that he is intoxicated with excess of joy; or that he has read exciting books, or visited exciting scenes, until he has become intoxicated. These are not mere figures of speech; the statements are to be understood literally. The persons spoken of *are* drunk, *are* intoxicated. Intoxication, even physical intoxication, does not necessarily imply that a man has lost the command over his limbs. Intoxication by opium is not attended with the loss of one's command over his limbs. Intoxication, properly so called, is a disease of the brain, an undue excitement, a fever of the brain; and one which may be produced as well by moral as by physical causes. There is, I repeat it, a drunkenness of the mind. It is strictly correct to say of a man that he is intoxicated, if from any cause he is incapable of thinking and acting soberly. If a man's brain is unduly excited, if his head is turned, no matter in what way, or by what means, he is intoxicated.

Again, a man may not only become intoxicated, but habitually intemperate, as respects his feelings, his affections, and his zeal. Whenever a man allows a particular passion, or zeal for a particular object, habitually to exceed the bounds of reason and moderation, he becomes habitually intemperate. All excess is intemperance. There is a certain measure or proportion which the affections and desires should preserve towards one another, and towards the whole character; and whenever this measure or proportion is destroyed by excess in any part, the excess is intemperance. Passion indulged to excess operates just as really and necessarily to disturb the dominion of reason and conscience as appetite indulged to excess. It is intemperance; and when habitual, it is habitual intemperance. How many there are, therefore, of whom it may be said, though as regards eating and drinking they live most abstemiously, that they are habitually intemperate? How many there are, little dreaming of being classed with drunkards, who must be set down, nevertheless, as habitually intemperate? They are habitually intemperate from excess of avarice, from excess of ambition, or from excess of vanity; from local excitements, from party spirit, or from an unbridled enthusiasm. Instances of this sort occur frequently in the progress of a great commercial speculation, or in a hotly contested election in times of high political excitement, or in the panic occasioned by some impending calamity. Whoever keeps himself cool at such seasons may easily see that the heads of almost the entire community are turned by excess, by intemperance of passion; and that, on the all-absorbing subject, at least, they have become in some sense incapable of thinking and acting soberly.—*J. Walker.*

RECOLLECTIONS OF THE DEPARTED.

The sorrow for the dead is the only sorrow from which we refuse to be divorced. Every other wound we seek to heal—every other affliction to forget; but this wound we consider it a duty to keep open—this affliction we cherish and brood over in solitude. Where is the mother that would willingly forget the infant that perished like a blossom from her arms, though every recollection is a pang?—Where is the child that would willingly forget the most tender of parents, though to remember be but to lament? Who, even in the hour of agony, would forget the friend over whom he mourns? Who, even when the tomb is closing upon the remains of her he most loved, and he feels his heart, as it were, crushed in the closing of its portal, would accept consolation that was to be brought by forgetfulness?—No, the love which survives the tomb is one of the noblest attributes of the soul. If it has its woes, it has likewise its delights; and when the overwhelming burst of grief is calmed into the gentle tear of recollection; when the sudden anguish and the convulsive agony over the present ruins of all that we most loved, is softened away into pensive meditation on all that it was in the days of its loveliness—who would root out such a sorrow from the heart? Though it may sometimes throw a passing cloud even over the bright hour of gayety; or spread a deeper sadness over the hour of gloom; yet who would exchange it even for the song of pleasure, or the burst of revelry? No, there is a voice from the tomb sweeter than song. There is a recollection of the dead to which we turn even from the charms of the living. Oh the grave! the grave!—It burys every error—covers every defect—extinguishes every resentment.—From its peaceful bosom spring none but fond regrets and tender recollections. Who can look down upon the grave even of an enemy, and not feel a compunctious throb, that ever he should have warred with the poor handful of earth that lies mouldering before him!

But the grave of those we loved—what a place for meditation! Then it is that we call up in long review the whole history of virtue and gentleness, and the thousand endearments lavished upon us almost unheeded in the daily intercourse of intimacy; then it is that we dwell upon the tenderness, the solemn, awful tenderness, of the parting scene—the bed of death, with all its stifled griefs, its noiseless attendance, its mute, watchful assiduities—the last testimonies of expiring love—the feeble, fluttering, thrilling, oh! how thrilling! pressure of the hand—the last fond look of the glazing eye, turning upon us even from the threshold of existence—the faint, faltering accents struggling in death to give one more assurance of affection!

Aye, go to the grave of buried love, and meditate! There settle the account with thy conscience for every past benefit unrequited—every past endearment unregarded, of that departed being, who can never—never—never return to be soothed by thy contrition!

If thou art a child, and hast ever added a sorrow to the soul, or a furrow to the silvered brow of an affectionate parent—if thou art a husband and hast ever caused the fond bosom that ventured its whole happiness in thy arms, to doubt one moment of thy kindness or thy truth—if thou art a friend, and hast ever wronged, in thought, or word, or deed, the spirit that generously confided in thee—if thou art a lover, and hast ever given one unmerited pang to that true heart that now lies cold and still beneath thy feet;—then be sure that every unkind look, every ungracious word, every ungentle action, will come thronging back upon thy memory, and knocking dolefully at thy soul—then be sure that thou wilt lie down sorrowing and repentant on the grave, and utter the unheard groan, and pour the unavailing tear, more deep, more bitter, because unheard and unavailing.—*Irving.*

[From the Philanthropist.]

WHAT DID JESUS DO? A LETTER TO A PRESBYTERIAN CLERGYMAN.

Rev. and Dear Sir,—The subject of this letter is the work Jesus did. I regret, that I must deviate from the affirmative course which I have usually pursued, and detain you a while on what he did not do. Jesus did not appease the anger of God, nor purchase us his favor. I presume you agree with the Apostle that 'God is love,' and will admit to me, that in love there can be neither wrath nor hatred. Will you then contend that God who is love, was ever so angry at man that it was necessary for his own Son to die to appease him? I will not press the question: it is shocking to my feelings, and I gladly pass it over.

Nor did he come to purchase the favor of God to us. If I mistake not, Paul has assured us that 'God commended his love toward us in that Christ died for us,' and Jesus himself said, 'God so loved the world, that he gave his only begotten son to die, that whosoever should believe on him might not perish, but have everlasting life.' Now, if God loved us when he gave his son, and if, as Paul reasons, he gave his son to commend that love toward us, then certainly God already loved us, and it was not necessary for his love or favor to be purchased, or procured for us.

There is, sir, something peculiarly revolting to my feelings, in supposing it was necessary for Jesus to make a sacrifice to induce his Father and our Father to love us. It detracts much from the Divine character, to say he was so wroth with us, that he would not look kindly on us till soothed with the dying agonies of his well beloved son? It gives me a thrill of horror, when I am called to be grateful to a being for his love to me, when that love was bought with blood, and when that being himself is one that delights in blood and is only made gracious by murder? Pardon me, sir, I can worship no such God. He in whom I put my trust always loved me and all his children; always did me good, and always did good to all. I knew it not and did not do as I ought, and my grief is, that my gratitude is so cold to him who was always my tender Father, my faithful Friend, my bountiful Benefactor, and my gracious Protector. His love sent his Son to redeem and save me, and in that love is my confidence.

Jesus did not suffer vicarious punishment. He did not, he could not, suffer instead of the guilty; he did not bear your punishment and mine. He could not. If, you suppose, he was God, it was against him we had sinned, and I will not name the idea of God's dying to pay a debt due to himself. If the sinner owed a debt he could not pay, it was to God he owed it, and, if Christ was God, he owed it to Christ. If Christ died to pay that debt, he died to pay himself!

Again, if Christ was God he could not suffer. I presume you will not contend with Watts that

'God, the mighty Maker, died
For man, the creature's sin.'

Divinity cannot suffer; the immortal God could not die, the infinite Jehovah was never laid in the tomb hewn out in a rock by Joseph of Arimathea. God die! Sir, I dare not dwell on the idea. It is as abhorrent to all our pious feelings, as it is impossible it itself.

If Christ was not God, he was a created, a finite being, and of course was as much bound to obey God on his own account as you or I. No matter how high you exalt him, his duties will keep pace with his powers, with his exaltation. Now, he had nothing to give wherewith to pay this debt of man's. He could perform no work of supererogation, and you will agree with me that his death could be no satisfaction for sin. It will not help the matter, if you say Jesus was both God and man; the Divinity could not die, and that which died, was only human, and of course was only a human sacrifice, and a human sacrifice, you will admit, would be inadequate to the work you lay out for the Savior to do.

But to pass over this, there is another difficulty. My sins are mine. Now, I am the one who is guilty. You think it would breed disorder in heaven, if I should go unpunished, and you say God has declared I shall be punished. Well, be it so. 'God will by no means clear the guilty.' Now, punish Jesus, lay on him the full penalty of my sins, is that punishing me who am the guilty one? Suppose God accepts the sacrifice, and saves me, do not I escape the punishment due my sins? Yes, sir, you have only punished an innocent person to screen the guilty. Turn it which way you will, disguise it as much as you can, and it amounts to this and nothing more. The innocent suffer and the guilty go free! You know sir, my sins were not Christ's sins and could not be, and only I ought to be punished; and if I am not punished, if another is punished instead of me, then God's declaration, 'the soul that sinneth shall die,' is not true, and if you contend that Christ's death was a substitute for the death threatened sinners for their sins, I leave you to settle the controversy with your Maker.

Jesus did not die to make a satisfaction to Divine Justice for the breach of the Divine laws. We have seen he could not, and if he could have died for the purpose which some suppose, I ask if the spectacle of his death would be satisfactory to Justice? I know it is said, God vindicated his broken law in the death of his Son. I ask you, sir, how? Did it vindicate his broken law to punish the innocent and let the guilty escape? I know it is said God then showed his hatred of sin when he nailed to the cross his Son whom he loved, and who had never disobeyed him? When he sacrificed him to appease his own wrath, and to enable the wicked to escape punishment? Did this show God's hatred of sin, and the exceeding sinfulness of his creatures? Pause, sir. It could only show the exceeding cruelty of God towards his Son, and a total disregard to the sinfulness of man. Sir, in the name of Heaven, I beseech you to review your creed, and never speak of Justice till you abandon it. Do not allow yourself to be deceived by words without ideas. Your creed is so familiar, you have so often repeated its phrases without thinking of their import, that you are not aware of the shocking ideas it conveys to those who have examined it! Pardon me, sir. My feelings betray me. I mean you no disrespect; but, I know your creed cannot seem to you as it does to me, for if it did, you would abandon it immediately.

But enough of this. I have long since learned it was a very easy thing to fine fault; but to detect error is not to discover truth, and to prove you are wrong is not to prove that I am right. What then did Jesus do?

He commended to us the love of God—brought life and immortality to light—disclosed the true character of God, and imaged forth his moral perfections in his life—taught us clearly our duty, presented us the true motives to its performance, and assured us by his own triumph over sin, by his constancy under persecution, and his firmness in death, that human nature is adequate to the demands made of it and that we can discharge the requirements of our God.

But to be more particular. Jesus taught righteousness. This he taught by precept and by example. His precepts deserve attention, both as to their matter and their manner. In manner, they are simple, within the lowest capacity, yet equal to the loftiest genius and affording matter for the sublimest flight of thought. He made no parade of learning, resorted to no dogmatic pomp, nor to metaphysical disquisition. He at once seized the conclusion to which he would have his followers come, and he plainly stated it.

In matter, his precepts involve only that which is of universal obligation. There is not one of his maxims that is not applicable to all countries, and, in its spirit, to all ages. These precepts, too, comprise the sum of all moral and religious excellence. They enter into no minuteness of detail, give us no labored commentary on human duty, but they seize at once the all-comprehending principles which, if imbibed and followed out, will invariably lead its possessor right, whatever be his rank or station in life, the nature of his employment, the party with which he may be associated, or the form of government under which he lives.

Now, sir, I think the bare disclosure of these few all important truths, was of immense utility to man. Who before him, or since, have superseded or equaled him? No possible improvement can be made in his moral principles; for they are in fact, the germs of perfection, and when cherished and nurtured into life by our love and obedience they lead us to the highest degree of excellence. And it is the flexible character of those precepts—their adaptation to man in every circumstance in which he can be placed, that I would have you notice. This, sir, stamps his religion divine, and proves him who first disclosed it, entitled to the reverence of the whole human race.

Again; he taught us the truth, not only in reference to human duty, but in reference to God and the human soul. You, sir, will not contend it was of little consequence to have the truth taught us in reference to the Divine character; nor will you deny that at the time the Messiah came, there was the most deplorable ignorance of the true God prevailing. Men had formed to themselves gods in their own image, and paid them a worship which degraded the human mind, debased the soul and corrupted the hearts, manners and morals of the worshippers. All the world were polytheists, with the exception of the Jews, and even they were scarcely better; for they viewed their Jehovah very much in the light of a tutelar Deity. The true knowledge had become lost, and the witness within was silenced by the force of prevailing education, habits and manners. Surely it was then of some consequence to have the truth told us respecting the Divinity.

This Jesus did. He taught more clearly his unity, than it was before taught, except perhaps, by Moses, and he disclosed the Parental character of the Deity. Previous to him, men viewed God mostly as a being of power; they trembled before a stern and inexorable Judge; they shrunk like slaves from the presence of their tyrannical master. Hence the spring of their obedience was fear, and their devotion was servility. There was no sweetness in their piety—no love mingled with their offerings, and no childlike confidence in their resignation. This Jesus corrected, by teaching us to say—not 'our Lord,' but 'our Father.' In this he told an affecting, and an ennobling truth. By this one disclosure he raised us from earth to heaven, and from slaves to be sons of God and to be joint heirs with himself. This lessened the distance between us and our God, and brought us and our Father together, to a purifying communion of soul. This softened the harsh features of religion, and rendered our duty to God pleasing and inviting. I know, sir, that too many have labored to cover up this glorious truth which Jesus taught, and I have heard even you preach, when it seemed your whole aim to take from me my Father and set me back in the cold, dark slavery which depressed the soul till Jesus taught us it is a child of God. But, sir, if you will repeat the truth of Jesus, that God is our Father, and that we should be followers of him as dear children, you will find it a more successful method of converting men from sin to holiness than the method now followed by yourself and MrF. Indeed sir, I do conceive the paternity of God is his most endearing trait, and this alone, if properly presented would lead the whole world to his embrace. This Jesus did present; it was a work of vast importance, and would have effected the regeneration of the world, had not his misguided followers covered it up. He 'brought life and immortality to light.' He did not originate this doctrine for it was taught before he came. But it had become so obscured as to be of little weight in forming men's characters to virtue. He taught it more clearly, and gave it higher sanctions, than it had before received, and brought it home more immediately to men's 'bosoms and business.' This, 'sir, is an important doctrine. It flows as a natural consequence from the truth Jesus disclosed respecting our relationship to God. It has a most important influence in forming our characters, in exalting our conceptions and in stimulating us to moral improvement. I speak of it, not as you teach it, connected with election and reprobation, nor as Universalists maintain it, but as Jesus taught it, a continuation of our present existence, making this state of being the spring time of our life, which will have an immense influence in establishing the degree of happiness or misery we shall here and hereafter receive. I view this doctrine only as connected with the fact that we shall all rise from the dead, all live hereafter in a social state, which will be happy or miserable in proportion as we are fitted for each other's society and have a just cultivation of the inner man. This view of the doctrine gives it a practical bearing upon our lives—gives to it the weight of eternity in inducing us to be good, to improve our time, employ our faculties and exert all our powers in acquiring elevated and pious characters. Also it holds out encouragement to us in every situation; it not only assures us vice shall be punished, but it assures us, oppressed virtue shall yet raise its drooping head, that truth will ultimately prevail, and real worth finally triumph. It assures us our labors are not in vain; that if we sow we shall reap, that the improvement of the spiritual man, here, will be an eternal gain. The theme, sir, is most inviting, but I cannot now pursue it. But I put it to your heart, if Jesus did not confer an immense benefit on you and me, and the whole world, by bringing this doctrine to light, and making it plain, convincing, inviting, purifying, and ennobling. Just glance over these points to which I have alluded, you will perceive that they are the substance—not of Calvinistic theology—but of Christianity. Now, was it of no consequence to have Christianity disclosed and established? a system of religion which gives you and me our hopes of immortality, and through which we receive the sweets of piety, and all the luxuries of devotion? Remember, Jesus taught this, and by his labors of love, under God, it was established, and surely you will admit this gives him a claim to our reverence, and to our warm affection.

Add to this, sir, what he did by his example. His example, sir, was the most quickening miracle in human history. In his example you may see moral perfection; you may see piety and devotion in all their sweetness, constancy, and power. There, sir, you may see a firmness of principle proof against all temptation: a confidence in God superior to all adversity; a love for man stronger than death. Go, sir, read the simple memoirs of his life—mark his eloquence, soft and suasive, warbling through the synagogue of Judea, or now kindling with rebuke, striking terror to the bigoted Scribe and boasting Pharisee; see him, poor, despised, rejected, scorned, persecuted, not having where to lay his head, still going about doing good, visiting the house of sorrow, wiping the tears from the mourner's eyes, or mingling his own with weeping sisters at the grave of their brother;—binding the broken heart—pouring the oil and wine into the wounded spirit, and making the sufferer whole—mark this, see him the poor man's friend, the help of the needy, the hope the despairing, the solace of the wretched—mark him, sir, being and doing all this amidst scorn and reproach, exposed to persecution, to death, and say if it will not make one 'a sadder and a better man?'

Who sees the 'man of sorrows,' who traces him by the good he did, and the reproach cast upon him, who sees him alone, unaided, except by God and the justness of his cause, bearing up against an opposing world, firm and unbending in principle, bearing his breast to the shafts of the enemy, submitting to be treated as a malefactor, meekly bowing his head to the executioner, that he might vindicate truth, establish righteousness, and secure the regeneration of the world—who can see him thus struggle, prefering death to departure from the work given him to finish—who can see the wicked triumph and hear him in the agony of death, holding fast his integrity, pray God to forgive his murderers, and not wish to be like him?

His character, sir, is the most quickening power in the universe. No one can read it and not admire; no one can trace his life and not feel his selfishness depart; no one can see what he suffered for truth and human nature and not feel rebuked for his indifference; no one can see his piety, and not kindle with devotion; no one can see him die by wicked hands for oppressed humanity, that he might raise us to our birthright, and not feel his love for man warm and his spirit stir to aid in reforming a world.

Sir, there is power in the cross. In that you may see the perfection of heroic, saintly and godlike virtue. In that you may see the deep depravity of mankind, and the mighty sacrifice it required to establish truth and wake them to the love of virtue. And, sir, when in the discharge of duty, troubles and difficulties arise, when dangers beset you, the wicked scoff, the boastingly righteous revile and the bigoted persecute, look at the cross!—Jesus endured the same; when you are tempted to yield, to forbear your labors, and leave the world to sin and Satan, look to the cross—Jesus stood firm, no dangers could intimidate, no flatteries beguile, no temptations divert his course; and when discouraged, sin seems to have gained the mastery, wickedness to be triumphant, look to the cross!—Jesus faltered not; he gave not back; he gave his life—he conquered in his death. And his spirit lives. It will live through eternity. It is the spirit of truth, the spirit of God; it breathes through his example, it kindles a saintly and heroic virtue in the good; it will triumph, and prove the salvation of God to the ends of the earth. But enough. Yours, &c.

For the Register and Observer.

THE COMMUNION.

In the time of the Savior, there was no division among believers such as now divides a Christian congregation into a church and society. And were things now, as then, such a distinction would not be demanded at the present day.

All Christian communities contain five classes of persons who have their peculiar views of the Communion.

One class are opposed to all ordinances. Their sincerity we have no right to question: and to urge them to the communion against their sense of duty would be wrong. 'Let a man examine himself and so let him eat,' is the divine command.

Another class feel little or no veneration for religious duties, though they have no objection to any one's making a profession of religion if they please to do so, providing that they themselves are allowed to do as they feel inclined. No one would wish to see this class at the table of the Savior with such feelings.

A third class are reckless, abandoned, and unto every good work, reprobate. To eat with such would be a scandal to religion, and would violate St. Paul's command, which says, 'With such an one, do not eat.'

And still another portion may be found who feel themselves unworthy. They shrink from the emblems of the Savior's death, as from the precincts of Sinai, when God threatened death to every one that should touch its hallowed sides. Would you compel this class to eat and drink who wither at that thrilling text, 'He that eateth and drinketh unworthily eateth and drinketh damnation to himself.'

There are also those who love the communion, who find in its observance their highest and purest joys. And shall these be denied the humble privilege of commemorating the Savior's dying love?

Such is the actual condition of society. And that each class may answer a good conscience, it is indispensable that a church should be organized in the bosom of every Christian congregation.

The benefits arising from such an organization, aside from those already noticed, may be the subject of another article. H.

For the Register and Observer.

MANLY DEVOTION.

Some time ago, I met with a little book, Orthodox, I believe it was, but not crabbedly so—and the title of the book was, 'Manly Piety.' How well the author managed his subject, I do not remember; but I have an impression, that it did not come up to the mark. Yet it put me to thinking how a book might be written on 'Manly Devotion.' But as I have neither time nor skill to write a book on the subject; I will content myself with only a short essay on it. Sometimes when I attend public worship, and family worship also, I am strongly tempted, instead of joining in the prayers, to criticise them. If the prayer is too long or too short—or if there is any thing out of the way in it; why, I am obliged to suspend my devotions and examine and reflect. I once put up for the night with Dr B. He is in his grave now—I mean, his body is. His soul, I trust has found a better abode. Well, when the time came round, his family was called together, the Scriptures were read, and then Dr B. prayed. There was nothing in the prayer wearisome to the body, nor offensive to the mind. It was simple, sensible, appropriate,

evangelical. Every word was in the right place; and every sentence recognized some Christian doctrine or duty, and expressed some holy desire. Grammar, Rhetoric, Logic, Theology, Piety, all went hand in hand. These were the outward signs of humility, reverence, and earnestness. He kept at a proper distance from coldness and carelessness on the one side, and passion and enthusiasm on the other. He was familiar with the exercise; but familiarity, in him, had not bred contempt. I believe his devotions was *manly*.

But if I mistake not, there is a great deal of devotion (I somewhat stretch the meaning of the word, so that it may embrace the forms of devotion, not presuming to say that the person, who prays very nonsensically or absurdly in regard to others, is not at the same time very sincere and very devout; we may lack many things, but still possess the one thing needful.) I say there is a great deal of devotion, which can hardly be called '*manly*,' nor womanly neither, I add. It is dogmatical, hyperphilosophical, poetical, romantic, effeminate. The Rain Water Doctor—thousands remember him—who, some thirty years ago, pitched his tent for a while in the neighborhood of Boston—he proposed medicines for the sick—and he wrote books for their edification; and they who sought unto him for relief, commonly brought away with them one or more of his pamphlets. Well—it was my privilege to read one of them. I have verily thought that not a few of the prayers, that are offered to Almighty God in public, were they faithfully penned down just as they dropt from the lips of the speaker, would be as tautological, wordy, mystified, incoherent, and opake, as any of the pages of Pliny Sylvan. The prayer is cut up into long and short sentences, but the thought, the meaning, or idea—it would puzzle a Jesuit to detect it. The sentences are full of words, most of them, perhaps, good sacred words, but so concentrated, that we seem to be hearing a passage from a Bible Dictionary, rather than a prayer. How shall I handle this subject so that it will strike and impress? Would it not seem like irreverence, I would give examples—so as to make my meaning clear. I will do it; but first, I will inform the reader, that if I disgust or shock him, I do it not for my pleasure, but for his profit.

No—on second thought I will not give examples. If you will listen diligently, you will be furnished with them in abundance without my help. When you hear a prayer, consider, whether the petition or the thanks expressed, naturally grew out of the attribute of Deity to which it is subjoined. Through inattention, the person praying, will connect attributes, petitions and praises, thus—We thank thee, O Lord, for thy justice we love thee for thy omnipotence—thy mercy strikes us with terror—thy majesty excites our gratitude—we fear thee, because thou art good. There are often twenty words used to express what might have been expressed with five—nay, very likely the five first words did express all, and the fifteen additional words were but repetitions of the same thing. Thus—Wilt thou purge, and cleanse, and sanctify us, and make us pure and spotless, and faultless and holy. Uphold, sustain, keep, defend, guard, and surround us with thy care and protection, and make us safe and secure. In such ways there is a great deal said, and yet but very little said. It is an easy thing to pray five or ten minutes thus—but not quite so edifying to those who wish to pray with the spirit and the understanding also.

Let those who guide the devotions of others in the family, or in the sanctuary, remember what they are doing or what they should do. They are not delivering a fourth of July oration—nor lecturing at a Lyceum. The rich, the poor, the ignorant, the intelligent, the pious, the sinful, the afflicted, the widow and fatherless, the aged and the young, are around that altar. Let him that executes the office of a priest, duly consider their character, condition and wants, and he will let Jupiter's belt, and Saturn's ring, and the Northern Bear alone; and stupid consciences will be quickened, and sad hearts will be comforted, and earthly affections will be purified and elevated, and God will be worshipped, and men will be blessed.

For the Register and Observer.

Messrs. Editors,—the following lines, which lately came into my possession, though written in great haste and without the remotest idea of publication, seem to me too good to be lost. If all, in acknowledging their truth, would endeavor to act up to it, we should see man a far nobler and happier being than at present.

H.

Jamaica Plain.

'What a pity it is, that people ever grow old! or rather how strange that the feelings change so much with the passing of years! I desire most earnestly that my heart may never grow old; that the originality, the freshness of feeling may last to my latest hour. What a prospect to anticipate, that in future years, when our hair is gray, and our eyes dim, and our steps feeble, thought, feeling, affection must keep pace with time, and become like the body, decayed with age! I should dread to think that the time might ever come, when I should forget those things I loved in childhood—that I should ever be wearied with gazing on the fair face of Nature, and forget to love the flowers I watched in youth. Oh how I should dread to feel that enthusiasm did not belong to the old; that with the days of youth, the feelings of youth ought to have passed away!

What would this short, uncertain life be worth, if all the lofty aspirations, the ardent hopes, the strong affections which form the charm of the spring-time of life, in a few brief years were to pass away, to be forgotten like the falling leaves of autumn! And yet how truly this is the case. How few we see with the snow of winter on the head, and the freshndss of spring in the heart. When we do see such an instance, is it not delightful? I love to see an old man, perhaps bowed by the infirmities of years, looking out with a bright, clear, laughing eye upon all around him, with his heart awake to enjoyment, as vividly as in early life. But how few such we see! Most people, as they advance in life, think it necessary to put on a certain air of dignity, to awe, and inspire respect in the younger part of the community; or perhaps in most cases, their hearts have lost the freshness of youth; the romance of those days has worn off;—the unsuspiciousness which saw the world only with the bright eye of faith and hope, has given place to cold distrust and jealous fear of rivalry.

What a working-day world of realities we live in! The greatest thought seems to be, how to accomplish the greatest portion of labor in the smallest given time. One cannot, if one would, be otherwise than worldly minded. We seem obliged to grow old. Let us struggle against it as we will, this world will enter and corrode the youth of the heart. I recollect a passage which, in reading, particularly struck me. I think it was Ximenes, or at all events it was a Spanish Statesman, who sent his dying message to a Spanish Prince. 'Tell him,' said he, 'that I charge him to remember and follow the dreams of his early youth.' This was better than a hundred sermons. Who would go very far wrong, if he obeyed the dreams of his early youth? When would the thoughts be purer, more free from guile, more full of hopes and desires after excellence?'

For the Register and Observer.

The Baron De Gerando in the Introduction to his late invaluable work on Public Charity, after some very just observations upon the benevolent Institutions of the United States, proceeds to say, that the spirit of active and enlightened charity, pervaded by the religious sentiment, which distinguishes our Institutions, has received a remarkable manifestation in the work lately published at Boston by Dr Tuckerman. He speaks of Dr Tuckerman's previous reports as throwing great light upon the condition and character of the poor, as well as illustrating very fully the various modes of relief which lie within the reach of well-directed benevolence. The two-fold relation in which the writer of these reports stood to the poor of our city, as their Christian pastor and temporal friend, De Gerando considers to have been a most fortunate circumstance in the preparation of the important papers thus given to the world. He regards Dr Tuckerman's last work as the epitome and completion of his reports, and gives in the following words his opinion of the volume and its author:—'We follow, in reading it, the steps of a minister of the gospel bearing relief and consolation into the bosom of families whom poverty has overwhelmed, aiming to elevate the depressed or reform the depraved, and uniting in himself the too most beautiful missions upon earth. We see him in a school where he gathers instruction in the hidden things of the art of philanthropy. We find him, as he pursues his subject, becoming imbued with the loftiest views both of the rules of this art and of the philosophy which presides over it. He discovers and reveals the full power of Christianity as it affects the morals of the poor. He compares the pauper-legislation of his own country with that of England and Scotland. He discusses the rights of the poor. He contrasts the condition of the rich with that of the poor, to show the connexion which ought to subsist between these two classes of society. And he defends the importance of distinguishing poverty from pauperism by showing the evil effects of their being confounded with each other.' C. F. B.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 10, 1840.

ANNUAL CONVENTION OF UNITARIANS IN MAINE.

The Annual Convention of the Unitarian Congregational churches in Maine was held, last week, at Augusta. A full account of what was done we hope to be able to give in our next paper. We will only say now, that nearly every church belonging to our denomination in the State was represented, that the Convention semon by Rev. Mr Hedge of Bangor was uncommonly excellent, and that all the proceedings were of a highly interesting character. A copy of the Annual Report, read on the occasion, has been sent us, extracts from which we shall insert in a future number of the Register. We have also received a Circular to the Churches, prepared by a Committee of the Convention, which pleases us so much that we make room for it in our columns, this week, by excluding several editorial articles we had prepared. The topics to which it directs attention are or ought to be considered as of general interest, and it conveys counsels and suggestions, by which our brethren, not only in Maine, but in most sections of our country, may profit. If there be any one subject, concerning which more than others, it becomes Unitarian Christians—whether regard be had to the preciousness of their faith, or to the need of it that is felt throughout the land—to manifest greater zeal and activity, than they have heretofore done—that subject, it seems to us, is Domestic Missions. We rejoice in the signs of new life that are showing themselves in our sister State; and we hope that the time is not far distant, when both there and everywhere else, a spirit may pervade our churches in behalf of the pure Gospel, like that which animated the first heralds of it to the nations.

CIRCULAR.

The Committee appointed at the Annual meeting of the Maine Convention of Unitarian Congregational Churches held at Kennebunk, Oct. 24th, 1839, to prepare a Circular to be addressed by the Convention to the Pastors and members of the several Unitarian Societies in Maine, have a tended to the duty assigned to them, and would present the following Report:—

To the Pastors and Members of the several Unitarian Societies in Maine.

Brethren,—At the Annual meeting of the Maine Convention of Unitarian Congregational Churches held at Kennebunk, Oct. 24, 1839, the undersigned were appointed a committee to prepare a Circular to be addressed by the Convention to the several Churches of our faith in this State, in behalf of the objects for the promotion of which the Convention was organized. In performing the task assigned to us, we would state distinctly the objects which the Convention are desirous of promoting, and the modes of operation which have been adopted and which they would recommend to your consideration. By invitation from the friends of Unitarian Christianity in Hallowell and Augusta, a meeting of the Pastors of several of the Unitarian Societies in Maine, together with delegates, was held at Hallowell on the 26th of September, 1838. The object of this meeting was to ascertain, as far as possible, the state of religion in our several societies; to awaken among them a deeper sympathy in each other, and a stronger interest in each other's religious welfare than had before been felt, and to adopt measures for the promotion of what we regard as the cause of truth and piety in our community. After some discussion, it was unanimously voted that we deem it right and expedient to make an effort in our Churches for the support of Home Missions, or Missions within our own State, and to organize the Maine Convention of Unitarian Congregational Churches for the accomplishment of this desirable object. It was also voted that a Committee of three be chosen annually, by ballot, as a Committee of direction, whose duty it shall be to obtain information in regard to the wants of the different sections of our State; to ascertain where missionary labor may be most profitably employed; to communicate whatever they may deem important in regard to our religious wants, condition and prosperity to the Executive Committee of the American Unitarian Association; and to co-operate with that Committee in arranging the business of Missions within the State. The Rev. Dr Nichols of Portland was chosen President of the Convention, Rev. Edward H. Edes of Augusta, Rev. Jonathan Cole of Hallowell, and Dr Amos Nourse of Hallowell, were chosen Committee of Directors; and Rev. J. Cole was chosen Secretary. At the Annual meeting of the Convention held in Kennebunk, Oct. 24, 1839, the same officers were re-elected, with the exception of Rev. Mr Edes who had removed from Augusta to Kennebunk, and in whose place Rev. A. D. Wheeler of Topsham, was chosen one of the Committee of Directors.

The mode of operations determined upon was this, that each of the Unitarian Societies in the State, where it can with propriety be done, should be advised to form an Association, Auxiliary to the American Unitarian Association. The plan upon which these Auxiliary Associations are formed, is this. Each member of the Auxiliary pays one dollar per year. The sums so collected are transmitted to the Treasurer of the A. U. A., at Boston, Mass. In return for the dollar subscribed, each member receives one copy of each of the Tracts published by the A. U. A. during the year. And then one half of the amount collected by these subscriptions and paid into the Treasury of the Parent Association, constitutes funds to be expended for the support of Missionary labors within our own State under the direction of the Committee of the Maine Convention.

Such, Brethren, is the organization of the Maine Convention of Unitarian Congregational Churches, and such the mode of operations adopted for the accomplishment of its objects. In order that this organization may be efficient, it is desirable that the Pastors and Members of all the Unitarian societies in the state should take a deep interest in the convention, and should put forth active efforts in aid of the objects for the accomplishment of which the Convention was organized. And what, you may ask, shall we do? In answer to this question, we would, without presuming to dictate, offer for your candid consideration the following suggestions.

To those Societies which are well established, and are able to support a Pastor, we would suggest,

1. That the Pastors once a year should call the attention of their people to the subject of Missionary efforts, explaining the nature, and pointing out the grounds of this duty, and urging the obligation to its performance; and that they should communicate all the information in their possession in regard to the operations of the American Unitarian Association, and of the Maine Convention; that they should endeavor to form Auxiliary Associations where they are not already formed, or to strengthen and enlarge them from year to year in places where they already exist.

This suggestion is based on several important considerations. It is important that the Tracts of the A. U. A. should enter, if possible, every family in our several societies, and that each Auxiliary should be gradually enlarged, until this object be accomplished. It is important that each member of our several societies should become deeply interested in Missionary efforts. But that they may become so, it is necessary that the subject should be urged upon their attention; and that information in regard to Missionary operations and results should be communicated to them. And then, too, it is still further important, in order to strengthen and extend, or even to keep alive an interest in any subject, to call the attention to it from time to time, that so it may be kept constantly before the mind. In view of these considerations, we would earnestly commend to the attention of our several Pastors and societies the suggestions we have made.

2. Again we would suggest that the Lay members of well established Societies should interest themselves individually, in this subject; and especially in seeking information in regard to the religious wants and desires of the community at large. The geographical features of the State of Maine are such that there seems to be several points at which laziness naturally concentrates; as at Bangor, Augusta, Hallowell and Portland. A merchant in either of these places may have a very extensive acquaintance with the inhabitants of all the neighboring region; and may be able to obtain information in regard to the religious wants of the community, much beyond what his Pastor could obtain. We would hope, therefore, that those lay members of our several societies who are interested in what we regard as the cause of truth and piety will keep their attention suitably directed to this point; and will endeavor in all proper ways to obtain and to communicate to their respective Pastors information in regard to the religious wants of the State.

3. We would suggest that the well established societies in our State should consent to bear a portion of the burden of Missionary effort in another way. Our suggestion is that they should consent that their own Pastors should occasionally be absent from their own pulpits in the performance of missionary labors, while their places are otherwise supplied. The reasons for this suggestion are these. It is generally the case that a settled Pastor acquires a character in the place where he labors, and in the vicinity, which would give to whatever he might say or do, a greater weight and influence than would attend the labors of a stranger. His character, as a devoted friend of piety and good order, of charity and Christian peace, as well as an earnest advocate of what he regards as the truth, is known. And those to whom these things are known, are more willing to listen to him than to a stranger, and will listen with kinder feelings and with minds more free from prejudice in the one case than in the other. And then, too, the man himself is better acquainted than a stranger can be with the general state of feeling in the community, and can therefore better adapt himself to the peculiar circumstances and wants of the places he may visit. We would suggest then, that Missionary labor in the vicinity of any established Unitarian Society can be most efficiently performed by the regular Pastor of that society. At least, it will add to the influence of any one who may be laboring in our State as a Missionary, to have a known and established Pastor of some society in the vicinity co-operate with him by an exchange of labors. We would urge, therefore, upon all regularly established societies that they should be willing to excuse their Pastors from laboring in their own pulpits occasionally, that they may labor as Missionaries.

4. We would suggest to individuals who may be the friends of our faith, whether connected with the well established Unitarian Societies or not, and who may feel themselves both able and willing to assist in promoting the spread of our views, that one way of increasing the funds of the Unitarian Association, and in that way the Missionary fund for the state of Maine, is by constituting themselves life members of the A. U. A. By paying thirty dollars at one time, or six dollars a year for five successive years, into the Treasury of the A. U. A., an individual can make himself a life member of that Association. And by so doing he will contribute to that amount for the support of Missionary efforts in the state of Maine. Then too, we would still further suggest, that in many Unitarian Societies the Ladies have made the Pastors life members of the A. U. A., and that by so doing they contribute to the promotion of Missionary efforts. We would therefore express the hope that many among us will feel themselves both able and willing to constitute themselves life members of the A. U. A., and in that way contribute to the cause of truth and piety in our own State, and that where it has not already been done, the ladies of our several societies should constitute their Pastors life members of the A. U. A., and so lend their aid to the cause of missions among us.

Such, Brethren, are the suggestions which we would offer not in a spirit of dictation but with fraternal affection to the Pastors and members of the several well established Unitarian societies in our state.

To those societies which are in a feeble condition and are not able to support the regular ministrations of the Gospel, we would offer the following suggestions.

1st. Cherish the thought, Brethren, that although in the places where you are, you may be feeble, despised and opposed, yet that there are those who sympathize with you in your religious views, and who pray for your religious prosperity, that an Association has been organized for the express purpose of enquiring into your religious wants, and of aiding you in your religious efforts; and let this thought cheer you under all your discouragements and excite you to perseverance.

2d. We would suggest in the second place, that you organize yourselves into associations for religious purposes, in those places where there is now no organization, and that in those places, where societies are already organized, they should by all means be sustained, and rendered efficient instruments of religious culture. When the Sabbath arrives, select some portion of the day for meeting together to read and converse upon those peculiar truths of Christianity, which are dear to your hearts, and upon the means of personal religious improvement. In order to accomplish this, you need not forsake the regular assemblies of other denominations. It is of the utmost importance that religious institutions should be sustained in the community. And we would hope, that you will assist in supporting them, and will lend them the influence of your attendance and example, even though the religious sentiments advanced may not be in accordance with your own. But, at the same time, we would urge, that you devote a portion of the Sabbath, to social religious meetings among yourselves, where you can read those works of our denomination, which are calculated to promote your religious growth and where you can converse and pray together.

3d. We would suggest that you would take the Tracts of the A. U. A. as extensively as you may be able. They are indeed silent visitors. They make no noise or disturbance. But they exert a powerful influence in strengthening and building up individual hearts in the faith of the Gospel, in the principles and practice of holiness. We hope, therefore, that if not able to support preaching among you, you will take the Tracts of the A. U. A. as extensively as possible, and will let them circulate freely and be read carefully among you.

4th. We would suggest that if not able to have preaching the whole year, you should make an effort to be supplied as large a portion of the time as may be possible. It is important to your own spiritual growth as individuals, and to your prosperity as religious societies, that you should enjoy as regularly and as constantly as possible, Sabbath worship and pulpit instructions. Then, too, the assistance you may obtain from the Missionary fund will depend in some degree upon the efforts you may yourselves make. This is upon the principle that unless there be among you sufficient interest in our views and in religious institutions to lead you to make efforts for the spread of the one and the maintenance of the other, assistance will be of but little avail.

5th. Finally, we would suggest to all of our religious societies, whether well established or feeble, and to every friend of our faith in the State, the importance of keeping the Committee of the Maine Convention, fully advised of the situation, the wants and the prospects of our faith in their community. We would hope that the Pastor or some members of every well established society in our State, will make several communications during the year to the Secretary of the Convention, in order to keep him fully advised of their situation and prospects, and to enable him to make a more full and detailed report of the state of our cause amongst us at our annual meeting. And to the members of feeble societies, and the friends of our faith in those places where no societies are organized, we would suggest, that they open and keep up a frequent correspondence either with some member of the Committee of the Maine Convention directly, or with the Unitarian clergyman who may be situated the nearest to them, and with whom they may be the best acquainted. And we would most earnestly urge that either directly or indirectly, you should keep the Committee advised of your situation and wants. It is only through information thus obtained that the Committee can act understandingly in regard to the supply of your wants.

In conclusion, we would say to the friends of our faith, throughout the State—Brethren, hold fast to the truth as it is in Jesus. Regard it as more valuable than any earthly possession. But seek especially to make it influential over your hearts and lives. If reproached, remember that Gospel charity suffereth long and is kind, that your master when reviled reviled not again. Seek to let your light shine before others, and by well doing, put to shame the ignorance of foolish men. Be true to your own souls, to your Lord and master, and to that God from whom cometh all truth and holiness.

In behalf of the Maine Convention of Unitarian Congregational Churches—your friends in the bonds of the Gospel.

JASON WHITMAN,
EDWARD H. EDES.

OUR SOCIAL RELIGIOUS INSTITUTIONS.

In some remarks under this head in our last number, we contended that our social religious institutions, particularly those which prevail in our Congregational churches, are both in theory and administration, simple, free, spiritual, unincumbered, untrammelled, giving to the intellect and the heart, a wide liberty, and opportunity to express, in relation to the sublime truths of religion and all the great interests of humanity, whatever thoughts and feelings they may cherish. The idea of these institutions is not, we admit, always and in every case fully carried out in their application or realized in their effect. This failure however is one that attaches, in a greater or less degree, to all human institutions. It comes from the imperfection of our nature. Whether these institutions are authorized by Christianity is a question we do not propose to discuss. It seems very clear that they are not opposed by the spirit of that religion; if they are, then that religion is in opposition to some of the deepest wants and most powerful elements of man's soul. These institutions seem to us only the result, the natural expression of principles inherent in human nature. Dissolve these institutions, disorganize society, leave men to the dictates of their individual judgments, and feelings, and, we believe institutions very similar, if not precisely the same, would soon spring up. Men would meet together, through some convenient law of association, either that of neighborhood, or similarity of faith and opinion, for the purposes of religious worship and instruction. When so met, if true to their impulses, unbiassed by some previous prejudice, the time would not be passed in silent thought, in individual and solitary meditation. They would speak, and always speak. There would be an utterance of thought and feeling. It would soon be found that some thought and spoke better than others, and it would be left to them more and more to do it. The others would naturally look to them more and more for words of instruction and guidance and consolation. These would naturally give themselves more and more to thought and preparation, which would more and more encroach upon, and interfere with, their other avocations and employments, till finally it would be seen and felt to be best, that these persons should give themselves wholly to this work, should relinquish their other occupations, and be supported out of the common stock by the contributions of others, while they devoted themselves exclusively to thoughts and study that should prepare them, to lead the devotions and speak a word in season to the thirsty souls of their brethren. This, we say, would be the natural course, the result to which men would come, did no previous bias or prejudice influence them. In the origin of Quakerism, whose form of worship some would substitute universally in the place of our congregational form, previous prejudices did operate. That system does not seem to us in harmony with nature and reason. It is natural only so far as it is the result of the tendency of the human mind, when it breaks away from one extreme, to run into the opposite. It was a period of moral and religious as well as political revolution, when Quakerism had its rise. For centuries the human mind had been bound to the extreme of forms and ceremonies. Religion had been reduced to the merest outward mummery. But human nature rebelled against this. The authority of these traditionary forms was destroyed, men had broken loose from them, their influence and power were overthrown, and in the revolution of religious opinions and feelings that followed, some went to the opposite extreme. They would have no outward show or rite, or service, or priest. They would worship God, not with forms, but in spirit, and all, who were at any time moved by the spirit to speak, should have liberty to speak.

The same is true of the other features of Quakerism. Almost all that is peculiar to it, all its principles and forms, (for after all that may be said in its favor, there is much that is outward and formal in it,) may be traced to some extreme, to which some opposite principle or idea had been previously carried; and the whole system is no more to be regarded as the natural expression of the religious element in man, the legitimate result to which the reason and common sense of mankind would come, acting calmly and without prejudice upon the subject of religion, than the extravagant notions of the Fifth Monarchy men, or the excesses of the French Revolution are the natural results of a love of religious and civil liberty.

The great principle of social union and progress is the principle of a division of labor, by which a man, devoting himself exclusively to a particular want or interest of society, is enabled to supply that want in a better manner, and advance that interest in a higher degree, than if every man had to supply all his own wants, and attend to all his own interest personally and without aid from others. In this division of labor, the work of religious instruction, the office of one, who shall devote specially to the study and investigation of religious truth, to present from time to time the result of his labor to his fellow men for their thought and consideration, has its strong and legitimate foundation. If it cannot be shown to have this foundation, we have no wish to rest it on any other. If it can be shown that the office has no foundation in its usefulness, but that it is rather an obstacle in the way of the progress of mankind intellectually, morally, socially, we have no wish to have it upheld on the ground of authority and prescriptive usage. If it can be shown, by an appeal to the judgment and the calm and unprejudiced reason of men, that the influence of religion on the community would be increased by doing away, as far as possible, with all external administration of religion, all administration of it stated, regular, and to be relied upon, if it can be shown that while all the other works and interests of society have those, whose special duty it is to attend to and advance them, it is best that the great interest of religion, and its administration and advancement should be left to anybody and everybody, i. e. nobody, let it be done, and let our religious institutions however venerable and hallowed be abolished. Can this be shown? It can be shown undoubtedly that there are many faults and failures on the part of the clergy, for they are men, and their office is admitted to be difficult and delicate. It can be shown undoubtedly that their office is liable to abuse, neglect and perversion, which should make us cautious whom we entrust with and uphold in it. But can it be shown that the office itself has no foundation in its usefulness and necessity, in the condition and wants of men? We have no fears as to the answer a full and free investigation, a wise and enlightened judgment would give to this question.

CORRESPONDENCE.

La Harpe, Ill., July 15, 1840.

Dear Sir,—We have been much delighted with the visit of Mr ——. He passed several weeks with us. He is just the man to do good in the West. He understands the character and wants of the people. I hope the Association will sustain him in his vocation. They could not have a better advocate. He certainly was very agreeable and useful here, calling upon the people and conversing with them while at work on religious subjects. He gave us several doctrinal discourses; and some of the Methodists said, they believed just as he did. Most of the sects were entirely ignorant of our belief; he explained it to them in the most clear and interesting manner. Since he left, we have had a short visit from Mr ——. The people of this place invited him to deliver an oration on the Fourth of July—being the first celebration of the kind in La Harpe. He preached three sermons while here. He will make an excellent pioneer in our cause.

Yours, with much regard. ——.

RECENT PUBLICATIONS.

Haying Hayed. A Discourse delivered before the First Congregational Society in Sudbury, Mass., July 26, 1840. By Norwood Damon.

This Discourse, the author says in a Note, 'was written and preached in the midst of haying time in a country parish.' He took for his text, Isaiah xv. 6: 'The hay is withered away, the grass faileth, there is no green thing;' and his object was to draw hints of a moral and religious bearing from the season of the year and the employment of his auditors. The discourse is somewhat peculiar, characteristic, unique, in matter and manner, as well as in title, but contains much that is pithy and to the point, and of a sort to be useful, not only to 'haymakers,' but to others also; as, for example:

Sometimes there is an imprudent zeal in haymaking, even among good farmers. So there is an imprudent zeal in religion, even among good Christians. The time is short: you wish to get all your hay, you fear it may be lost. You are ambitious also to outdo your neighbors. you work too hard; you overdo, you injure yourselves and others. When you awake in the morning you are so stiff that you can hardly move. This is not right. It exhibits too little trust in God, too grasping, too greedy, too worldly, a spirit, too much self. People should be calm, temperate, use reason about haying, just as they do about other work. So in religion. The time is short; we wish to save our own souls, and those of our friends. We fear they may be lost; and perhaps we have a slight ambition to outdo others; to be men of influence, men in office, the leaders of a party. So we profess great piety. But instead of respecting those who differ from us in opinion,—we hate some of them—hate those who will not come into our fold and uphold all our measures, right or wrong. We tell all manner of lies about them; watch all their motions, make sins of the most trivial incidents, even turn their virtues into iniquities; esteeming it better to put them down, or gain one proselyte from them by compassing sea and land, than to adhere to the principles of truth and righteousness; considering one new member gained to our peculiar faith, at whatever cost of truth and honesty, worth whole burnt-offerings and sacrifices. Our souls delight to hear of their iniquities. We rejoice when the hand of adversity is upon them. At the sound of their anguish our hearts leap with joy. We shout with gladness when their trouble cometh. We treat them coldly, and pass by on the other side. We are careful to show no kindness to any except those of our own sect. We mean that it shall be universally understood that we are infallibly right; that we have better judgment, greater powers, higher information than others, and that all others must surrender to us, or suffer the consequences,—which are an eternal and total exile from all our sympathies, fellowship, and love! What a spirit of arrogant self-righteousness is here! Yet it is far from being uncommon in this land of boasted liberty and light! It is astonishing that men can be found who think that they serve God, and become good Christians, by the use of such narrow sectarianism, and earthborn zeal. He that saith that he is righteous by word or act, and despiseth others, out of his own mouth condemns himself. This is the way men overdo in religion, and injure themselves and others. So that when they arise in the morning, to go about their daily business, they are so stiff that they cannot bow to their next door neighbor, if he happens to attend at a different place of religious worship from their own. Religion, are these thy precepts of peace, kindness, and love? Will a religious man despise, cast out, slander his neighbor, because he does not agree with him in opinion? Will he even seek to ruin the business by which he earns his bread, as well as his character and standing in society? Will a truly religious man despise or seek to injure any one, even the wicked? No. Yet there are those who conduct their spiritual harvest, as if all depended upon cunning, hatred, fire, and denunciatory zeal. They hurry through, cut a magnificent crop, but get it half dry. They exhibit a selfish, grasping, worldly, unprincipled, spirit. But in religion, as in haying, there is generally no need of extraordinary agitations, or unnatural excitements. Calmness, common sense, common honesty, judgment, kind feelings and charity; especially kind feelings and charity should be used in religion, as in every thing else. If, in addition to the usual scripture means of grace, they were used, there would be little of the religious hatred and religious quarreling that disgraces the Christian haymaking of the present age. It is not wise to attempt to cut too wide a swarth in haying or religion.

Living for immortality, &c. by John Foster author of Essays on Decision of Character, &c. Boston: James Loring. 1840.

This work was prepared as an Introduction to Doddridge's Rise and Progress of Religion in the soul. We read some parts of it, several years ago, in a book by Mr Foster, entitled, 'The Importance of Consideration.' It now appears in a neat volume of 216 pages, for which we thank the publishers, as many others will. It is an excellent production, and cannot fail to be useful especially to cultivated minds, that need and desire to be quickened as to those great truths which relate to the soul and a future life. We copy a brief passage on the superior happiness derived from religion.

Observe some of those young persons, (I hope you are not so unfortunate as not to know such,) whom you yourself believe to be most fully under the power of religion; call them, if you will, its prisoners, its bondmen, its slaves; some of your gay companions attempt to ridicule them as its fools; but do you observe whether their piety conduces to their happiness. It is true, they are not happy after the manner in which your lighter friends account of happiness; not happy, if the true signs of that state be a volatile spirit, a continual glitter of mirth, a dissipation of mind and time among trifles, a dread of reflection and solitude, an eager pursuit of amusements; in short, a prevailing thoughtlessness, the chief suspensions of which are for the study of matters of appearance and fashion, the servile care of faithfully imitating the habits and notions of a class, or perhaps the acquirement of accomplishments for show. It must be confessed, they have thoughts too grave, the sense of too weighty an interest, a conscience too solicitous, and purpose too high, to permit them any rivalry with the votaries of such felicity. Certainly they feel a dignity in their vocation, which denies them the pleasure of being frivolous. But you will see them often cheerful, and sometimes very animated. And their animation is of a deeper tone than that of your sportive creatures; it may have less of animal briskness, but there is more soul in it. It is the action and fire of the greater passions, directed to greater objects. Their emotions are more internal and cordial; they can be cherished and abide within the heart, with a prolonged, deep, vital glow; while those which spring in the youthful minds devoid of reflection and religion, seem to give no pleasure but in being thrown off in volatile spirits at the surface. Did you think these disciples of religion must renounce the love of pleasure? Look, then, at their policy for securing it. The most unfortunate calculation for pleasure is to live expressly for it; they live primarily for duty, and pleasure comes as a certain consequence. If you have but a cold apprehension of the degree of such pleasure, if you can but faintly conceive how it should be poignant, you can at least understand that it must be genuine. And there is in it what may be called a principle of accumulation; it does not vanish in the enjoyment, but, while passing as a sentiment, remains as a reflection, and grows into a store of complacent conscious sness, which the mind retains as a possession left by what has been possessed. To have had such pleasure is pleasure, and is so still the more, the more of it is past. Whereas you are aware, if you have been at all observant of the feelings betrayed by the youthful children of folly, in the intervals of their delights, (and does nothing in your own experience obtrude the same testimony?) that those delights, when past, are wholly gone, leaving nothing to go into a calm habitual sense of being happy. The pleasure is a blaze which consumes entirely the material on which it is lighted. So that the uncalculating youth, who seized a transient pleasure last week, or yesterday, has no satisfaction from it to-day; but rather, perhaps, feels fretted with a sense of being cheated, and left in an irksome vacancy, from which he has no relief but in recovering his eagerness to pursue another, which is in the same manner to pass entirely away. And observe, this is the description of the unenviable kind of felicity of the less criminal class of young persons destitute of religion; it represents the condition of those who surrender their spirits and life to vain and trifling interests, as distinguished from the grosser evil which we denominate *vice*. To insist that religion is better than *that*, as productive of happiness in this life, would seem but an impertinent pleading in its favor.

MINISTRY AT LARGE.

The Quarterly meeting of the Benevolent Fraternity of churches, was held on Sunday evening last, at the Vestry in Berry Street.

Interesting reports from the Executive Com-

mittee of the Fraternity and the ministers, Rev. Messrs Waterston and Sargent were presented. We are happy to learn that their Reports, or portions of them will probably be printed, as a means of disseminating among the Branches, a knowledge of the position of the affairs of the Fraternity and satisfying as well as increasing the interest that is felt in this noble and important charity.

AN ILLUSTRATION OF THE EFFICACY OF HUMAN CREEDS.

In a late number of a religious paper devoted to the interests of what is called the 'Old School' of Presbyterians, we find the following significant questions.

'1st. What course of conduct, as private members, should we pursue towards the New-school Presbyterians?

'2d. Should we recognize their churches in our individual relations, as entitled to the denomination of Christian?

'3d. Should an Old-School, or true Presbyterian, under any circumstances, partake of the sacred emblems of Christ's death, in a New-school church; and if a member of any orthodox Presbyterian church should go to such a church, and not only listen to the sermon, but sit down with them to the commemoration service, how is he to be dealt with by the Session of a sound Presbyterian church?'

A few years ago, our Presbyterian brethren were in the habit of dwelling, with much complacency, on the value of their 'Standards of Faith,' as the means of preserving uniformity of belief and harmony in action; and when we told them that it was in vain to rely on such instruments for such ends, they not only would not believe us, but reproached us for refusing to set up for ourselves doctrinal formularies as tests of christian fellowship. Now, what do we see? Unitarians agreeing to differ, and so keeping the unity of the spirit in the bond of peace; and Presbyterians making their speculative diversities, a cause not only of angry feelings but of actual separation into two hostile parties, of which the one goes so far as to doubt and question, whether it shall admit members of the other to the Lord's supper, or even accord to them the Christian name!

For the Register and Observer.

SUNDAY SCHOOL CELEBRATIONS.

Messrs. Editors,—Having observed of late, several notices of Sunday School celebrations, published in your paper, I am induced to ask, what is the moral and religious influence of those celebrations, and what are the comparative benefits of the various methods of conducting them? While the professed object is the same, have they all the same or an equally good tendency, and do they all produce equally favorable results? My knowledge in regard to the subject is limited, and the above questions are proposed with a desire to obtain information from such sources, as can be relied on, particularly as to the effects upon the minds of the young, of mingling feasting and pastime with religious exercises.

The thought has often come into my mind, that by the attractions of a table liberally supplied with dainties tempting to the appetite, and by other means of excitement foreign from religious instruction, attention is easily withdrawn from the primary and fixed upon the secondary and less important purposes of a celebration. The moral lessons—the serious exhortations previously offered will easily escape from the memory, when objects affecting the senses alone, and adapted to leave a vivid impression hold a very prominent place. An address, however fervid, is liable to become a forgotten thing.

It may be said, that a variety of ceremonies is necessary to excite interest, and that the pupils of our Sunday Schools are taught to see and adore God in his works, and are inspired with devotional sentiments as they sport in the shady grove or under the clear light of day. If it be so, let the mode of conducting 'Sunday School Celebrations,' now so common, become universal.

Yet there is reason to fear, that amidst the exciting ceremonies usual on those occasions, the intellectual and spiritual portion of the entertainment provided for them will receive only a small share of the regard of children—that the attempt will prove abortive thus to surround religion with charms and to prevent it from appearing in a repulsive form, and that its true spirit will evaporate with the breath, that utters its sacred and ever to be cherished truths.

I must confess my own preference for a more quiet way of conducting meetings of this kind, than is sometimes adopted, believing it desirable that all the exercises should be of a strictly religious complexion, sweetmeats and commodities of that sort being reserved for some other more appropriate season.

Far be it from me to spread gloom over a joyous occasion, or countenance any mode of proceeding, which would invest religion with any other than an attractive garb. But the pleasures of a season like that in which children are gathered around God's altar, whether in the church or in the grove, should be derived only from the exercise of the purest affections toward the Author of all good, and from expressions of devout gratitude to the universal Benefactor.

Having recently been present at the meeting of a Sunday School, before which the Rev. Frederick T. Gray delivered a very interesting and appropriate address, I was better satisfied than before, of the correctness of my views. He had addressed the same school in the course of the last year under similar circumstances, and at the late meeting, an increased number of hearers gave evidence of increased interest in the simple ceremonies of the day, which consisted principally in the offering of prayers and the singing of hymns before and after the address delivered by Mr Gray, who was listened to during an hour with unwearied attention. One of the prayers and a few pertinent remarks were offered by the Baptist clergyman of the place. A spirit of harmony prevailed. As the assembly, dispersing, returned to their respective places of residence with no intervening ceremony, and while the words of the speaker and the notes of praise were still vibrating on the ear, it seemed, that they must have carried with them more salutary impressions, than if the interesting services of the church had been immediately succeeded by the hilarity often witnessed on similar occasions.

If there be doubts on this point, the question is deserving of serious consideration, whether the practice, now so common, of blending the fascination of every day amusements with the solemnities of a religious service does not present an incongruity,—whether by passing immediately from the exercises of devotion to scenes of merriment, the object of 'Sunday School Celebrations' is not liable to be defeated.

Though it may suit the taste and contribute to the enjoyment of those, who, as we hope, will by means of the Sunday School be assisted in the choice and pursuit of a virtuous course of life, let not a prevailing fashion exert too great an influence, nor be sanctioned, unless it be with a full persuasion, that the best interests of the young will thereby be secured. The innocent pleasures of youth ought not to be condemned. But there is 'a time for every purpose under the heaven.' I will not, however, multiply observations, which have been called forth by the circumstances of the time. I will only add, that Mr Gray deserves the thanks of the religious community for his exertions in behalf of the youth of our land and for his earnest and persuasive appeals to the affection of the heart.

West Dedham, Sept. 28, 1840.

For the Register and Observer.

Ordained, in Augusta, Me., on Thursday Oct. 1st., Mr Sylvester Judd Jr., from the Theological School at Cambridge.

Introductory Prayer, by Rev. Mr Wheeler, of Topsham; Reading of Scriptures, by Rev. Mr Cushing, Calais; Sermon, by Rev. Mr Peabody, Portsmouth, N. H.; Ordaining Prayer, by Rev. Mr Whitman, of Portland; Charge by Rev. Dr Nichols, Portland; Right Hand of Fellowship, by Rev. Mr Cole, Hallowell; Address to the People, by Rev. Mr Edes of Kennebunk; Concluding Prayer, by Rev. Mr Edes, of Eastport; Benediction, by the Pastor.

The day passed off in the happiest manner. Every thing was done in a right spirit, and all seemed to enjoy highly the services of the occasion. It is enough to say of the sermon, that it was worthy of its author. The singing was pronounced, by those who professed to know, to be very good. Some members of other societies, had kindly proffered their assistance, in this department. It is gratifying to us to state that the prospects of the Society at Augusta are encouraging.

For the Register and Observer.

BOSTON FEMALE ASYLUM.

The following Report, hastily sketched at the request of the mangers of the Boston Female Asylum for their late Annual Meeting, is at their request, offered for publication in the Register. They think the information it contains may gratify those friends who were absent, and perhaps excite an interest, which may make friends of others.

As this Anniversary completes the Fortieth year since the establishment of this Institution, and as the Annual public celebration has been for some time discontinued; it may perhaps be expected by the few friends who meet with us on this occasion, that something in the form of a Report should be offered by those who have the management of it concerns. But as this is with us a new procedure, it is difficult to know where to begin, or on what point to rest.

The origin and progress of this orphan's home are too well known, through printed accounts and by the observation of friends, to need further explanation. But when we look back at that small beginning, we should remember if we would do justice to its founders, that it was not in days like the present, when societies are so numerous, and every new project finds friends and supporters, that a few high-minded and kind hearted women, going out of what had usually been considered their prescribed sphere, commenced what seemed to many a strange work. Their funds were small; but their expenditures were discreet, and they looked to the future good of their infant establishment, rather than to the indulgence of any present feeling. And I may be allowed to add, if the observation and recollections of more than thirty years can give experience a claim, that much of the firm foundation on which this charity rests, both in its pecuniary resources and its excellent arrangements, is owing to the personal characters and individual labors of those whose hearts and hands were from the first so warmly engaged in its cause; whose benevolence always took counsel of prudence and whose zeal was guided by judgment. They watched over its beginnings with unceasing care, and the Asylum was after their own homes, the next object of interest and effort. Many of these excellent women were here, when, in the days of my early youth, I was invited to come among them, and encouraged to give my humble endeavors to the cause they upheld. One after another they passed away from amongst us, and it would be injustice not to add, that their spirit of faithfulness and love has never deserted their successors.

The public commemoration of the Anniversary of the Asylum, was, with its founders, a favorite object; and to those of our friends who remember the olden time, the omission of it may require some explanation. While it was a novelty and indeed for several years af er that attraction ceased, the occasion drew crowded audiences, and large contributions, which were then much needed. Now it has taken its place among the permanent establishments of our city, and new and ever varying subjects of popular interest are constantly claiming notice and patronage. Is it not now better to sit quietly in our usefulness, and in the consciousness that it is well with us, than to place ourselves before the public with the chance of a scanty welcome, or a question of our need of that, which many are so forward to claim? I believe the very friends who used so to prize and enjoy the Anniversary would be among the first to acknowledge that a change of times may sanction a change of measures.

It is unnecessay now to dwell on the importance, or the benefits of a charity like this: they are understood and felt by all who will think or who can feel. That it has been uncommonly prospered is acknowledged with gratitude to its many friends, and to that good Providence which has so kindly watched over it.

In regard to the funds of the Institution it is believed there is some misapprehension abroad. It is sometimes called rich: and indeed, if the being able, except in some emergency of not frequent occurrence, to bring by suitable economy, its expenditures within its income, be riches, it will not deny the charge. But increased means, lead to enlarged usefulness: and contingencies may not improbably occur, to meet which the funds now possessed would be inadequate.

Since the establishment of the Asylum three hundred and eighty six children have been received, and three hundred and nine placed out. Most of these have long since become women, and given their influence for good or evil in the world. I have known some, as wives and mothers taking a respectable place in society. I have remembered the time and the circumstances under which they were here presented, and thought how different but for this Assylum their characters and fortunes might have been.

Four have been dismissed after a trial of three months as not qualified to profit by the advantages here enjoyed, and eleven only have died in the Asylum during the forty years. This unusually small number may show the good effect of simple but wholesome food, with regular care and exercise. Sixty two are now in the Asylum; and forty eight bound out as apprentices. Of these we frequently hear; and it is our hope that every year may give an increased proportion of those who will show themselves worthy of the care and instruction here bestowed on them.

CLERICAL GRADUATES OF HARVARD UNIVERSITY.

The Editor of the Monthly Miscellany, in the number for October, says: 'We are indebted to a respected friend, whose accuracy is unquestionable, for the following memorandum relating to the preachers who have graduated at Cambridge. It will be remembered that the names of those who have enteted the ministry are, in the catalogue, printed in italics.

At the last commencement there were alive, in italics, on the catalogue, 319.

Of these, there are now in office 188, out of office 131; preaching 281, have left preaching 38; alone 174; have colleagues 14.

The following are the reputed denominations of all in italics.

Liberal 183; Orthodox 79; Episcopal 42; Baptist 8; Presbyterian 2; Swedenborgian 2; Universalist 2; Methodist 1.'

OBITUARY.

For the Register and Observer.

Died in Lowell, Sept. 26, Albert Locke Esq. aged 33 years. This death will awaken deep grief in many readers of the Register. By them something more than a bare record of the fact will be desired. Mr Locke had been unwell for several weeks. His complaint was a rheumatic affection, seated chiefly in his eyes, though not confined to them. Not the slightest apprehension, however, was entertained, either by his family or friends. But suddenly, on Friday the 25th ult., symptoms of typhus fever supervened, and he appeared to be rapidly sinking. All was done that the best medical art, and the most devoted love could do for him, but in vain. At half past 10 o'clock on the evening following, he expired.

Rarely does death enter any beloved circle of relatives under circumstances of more painful bereavement than were combined in the loss of our friend. The first years of experiment, and of doubtful prospects, which all in his profession have to meet, had been past. He had well established his name and character. A career of flattering success appeared to be opening before him. 'But,' as has been truly said in an earlier notice of his death than this—'in the first flush and bloom of his early manhood, the hope and the stay of a wide family circle, the son upon whose support rested the tottering form of age, the father in whose arms was sheltered the helplessness of infancy, the husband on whose bosom reposed the full heart of happiest love, he has been suddenly summoned from this to another world.'

Mr Locke possessed many traits which endeared him strongly to his friends. To the strict purity of his private life, to rare sincerity and simplicity of character, to great discernment and independence of judgment, he added an unfailing kindness of manner, and a generous warmth of affection, which both found their way at once to all hearts, and kept a lasting hold upon them. And as his life was free from guile, so there was a touching simplicity in his death. It will be gratifying to his friends to know that he retained his senses to nearly the last, that he approached his end with the utmost composure and serenity, and, as expressive of his resignation and Christian faith, he desired, a few hours before he expired, to receive the holy rite of baptism, which was administered both to him and to his little child.

Mr Locke graduated at Harvard College in 1829. He studied law with his father, the Hon. John Locke, then of Ashby, now of Lowell; and since 1835 he has been in the practice of law in this city. With remarkable industry, and to the exclusion of every distracting interest, he applied himself to his profession. When at their meeting, or the last commencement day, his classmates regretted deeply his absence, they did not know that it was a professional engagement that kept him from them. He had intended to meet them, but with the duties which he owed to his profession, and to the office of Clerk of the Common Council, which place he had held for the last four years, he would allow no call of pleasure to interfere. Filial care, as well as the hopes of his own family, had made them sacred.

His funeral was attended on Monday last, by a large number of friends, by officers of the City Government, and members of the bar. We went forth late on one of those beautiful afternoons peculiar to this season of the year, following his body to its long resting place.

'Autumn leaves shall fall and wither
On the spot where he shall rest;
'Twas in love we bore him thither,
To his mourning Mother's breast.'

H. A. M.

INTELLIGENCE.

Elections.—The election of State officers took place in the States of Georgia, Michigan and Arkansas, on Monday last, and in Maryland on Wednesday. For the information of those of our subscribers who do not see the secular papers, and as a simple matter of record, we propose to give the results of elections, as they occur in the different States.

Petrifactions.—The Baltimore American describes a singular phenomenon, noticed at a new reservoir of water lately opened on the high grounds north of Howard's Park. At the eastern side of the reservoir, a large iron pipe or cylinder is inserted near the base of the wall, by which the water may be let out when desired. Through this pipe there is a constant trickling, and the water falling upon various substances, such as chips, thistles, shavings, &c. lying under the mouth of the pipe, turns them into stone. It is not stated how long a time is taken in the process, but is said to be short. The petrifying quality in the water of the reservoir, is probably derived from a combination with some adventitious substance at the bottom of the reservoir, as the native stream of Jones's Fall, which supplies it, has never been known to possess the peculiarity.

Princeton College—The annual Commencement of Princeton College, N. J. took place on Wednesday. Graduates 76. This is the largest that ever graduated at Nassau Hall. Thirty eight alumni were admitted to the degree of A. M. in course.

Gammon.—It is well known that Westphalia hams are held in higher repute than any others. This excellence is said to be owing, not to anything peculiar in the pork, but to the manner of curing the hams. They are smoked in the upper stories of buildings, and the smoke, which is from oak or maple chips, is conveyed, by means of tubes, from the cellar of the building. Thus passing through this long space, the vapor, which smoke generally holds, is deposited, and the hams are perfectly dry and cool during the process. The Baltimore Cultivator says that the great defects in smoking commonly are, the meat is placed too near the fire, and the smoke house is too light; it is therefore in consequence, kept too warm by the fire, and the condensation of the vapor keeps them damp.—*Transcript.*

A PROCLAMATION

FOR A DAY OF PUBLIC THANKSGIVING AND PRAYER.

Acknowledging, at all times, the gratitude due to Him, with whom is the fountain of life, and who is the Author of all good, the people of Massachusetts have yet been accustomed, near the close of each year, in a more solemn manner to meet together and publicly confess, with thanksgiving, their entire dependence on His providence. His power, that guides the planets in their course, has not suffered seed-time or harvest to fail; has given quickening warmth to the sun; hath sent the early and latter rain; and has ripened for the husbandman the fruits of his toil. Except the Lord had been with him the toil had been in vain. It is His guardian care that has provided an inheritance for all who wait on Him and keep His way.

In conformity, therefore, to the usage of our fathers, I have thought proper to appoint, and do, by and with the advice and consent of the Council, hereby appoint *Thursday the twenty-sixth day of November next*, to be observed as a day of Thanksgiving, Praise, and Prayer, throughout the Commonwealth. And I do invite the whole people, in their respective places of worship, to give thanks to Almighty God for his manifold blessings on the labors of the year; for the fruitfulness of the season; for the prosperity that has attended those that go down to the sea in ships; for the success of our industry in its various pursuits; that no pestilence has gone abroad at noonday to destroy; that no sickness has wasted the fold.

Nor would we give thanks to God for outward blessings only, but would desire to be grateful for the wonderful works that he did for our fathers, who put their trust under the shadow of His wings; for the blessed institutions of civil and religious liberty, which they established and have transmitted; for the gracious mercy of His infinite goodness, which has given light to every one that cometh into the world, and thus raised the hope that freedom will continue to make progress, till the bonds of oppression shall every where be broken, and the equal rights of man be established among all who have received from the Father of Spirits the gift of reason and affections: but above all, for the glorious redemption of mankind, by His Son, decreed from the foundation of the world, by Him whose faithfulness knows no change; for the blessed influence of the gospel in reforming the social and moral condition of man; and for that watchful Providence, which brings good out of evil and turns sorrow into joy, compelling even the worst passions of men to minister to the Divine councils, and making all things conspire together for good.

And while we render praise to Almighty God for all His benefits, we would supplicate the aid of His Spirit to give us a living sense, that all the glory is due to Him; that we are but the creatures of His power, enjoying manifold advantages from His unmerited grace; that we have but gathered what He has given; that if we are filled with good, it is because He has opened His hand.

And we would further beseech Him, that this people may become to the nations an example of righteousness and peace, of freedom and order, of sobriety and just judgment, may make His will their law, and found their well-being and their good name on obedience to His word;—that, while He has made us to learn joy and gladness, He would hide His face from our sins, and blot out all our iniquities. And may God, who was the God of our fathers, establish His covenant with this people and with their children to the latest generation.

Given at the Council Chamber in Boston, this first day of October, in the year of our Lord one thousand eight hundred and forty, and of the Independence of the United States the sixty-fifth.

MARCUS MORTON.

By His Excellency the Governor,
with the advice and consent of the Council.
JOHN P. BIGELOW,
Secretary of the State.

God save the Commonwealth of Massachusetts.

Arrival of the Caledonia.—The Caledonia, the 3d of Cunard's line of steamers arrived in our outer harbor on Friday evening in thirteen and an half days from Liverpool. This vessel brings Paris news to the 16th, London to the 18th and Liverpool to the 19th.

The Daily Advertiser says:

The aspect of Eastern affairs, and the tone of the French papers were extremely warlike. The French Government had resolved on fortifying the city of Paris, and other towns on a scale of great expense, and strength. The proceedings in Turkey and Egypt appear to indicate an approach to a crisis, in the great question of peace or war. The alternative of war seems much the most probable. What course will be pursued by France is another question of still greater uncertainty.

The following which is the latest intelligence on the Egyptian question, is of a more pacific character. It was received in London by express, on the 18th:

Letters from Malta, of the 7th September, contain the following important intelligence:—Count Walewski has proposed to Mehemet Ali a project of arrangement, which the Viceroy has decided on accepting. The Count has set off in haste to Constantinople, in order to have the project presented to the Divan, through the French Ambassador, M. de Pontois.

Among other clauses contained in this project, there is one, it is asserted, which is likely to facilitate the almost desperate arrangement of the eastern question—viz, Mehemet Ali consents to accede to the proposal of possessing Syria for his life only.

On the above, the London Sun remarks.

This news is not so improbable as it at first appears from the repeated declarations of Mehemet Ali that he would yield to nothing but defeat. The bravados of the Pacha were the natural offspring of his Highness's reliance upon the support of France. Finding, however, that France, in taking up arms, had no intention of declaring war against the Allied Powers, or of resisting the blockade of Syria, it is probable that the Pacha prudently resolved to yield to a necessity which, if resisted, must involve himself and his family in one common ruin.

The Question of War.—The public mind seems to be quite unsettled in regard to the question of War between France and the Allied Powers.

The London morning Chronicle gives the following extracts from a letter of its Paris correspondent.

'I fear you are too sanguine in London on the subject of the maintenance of peace, and on the extent of French forbearance. Thiers and the French will avoid war at present; but if they do so, it is in the hope that your attempt on Syria will fail, and that Ibrahim, without France, may suffice to defeat you.

'If, indeed, a *coup de main* could be struck, Acre and Beirout captured, and the Syrian mountaineers raised in arms, all this at once, so that Mehemet Ali might yield, and the Four Powers grant him favorable conditions—were all these events accomplished in a short month, the French Minister and Chamber might accept them. But if Syria is to be attacked by European troops, and the conquest made slowly—if, in the alternations and delays of war, Ibrahim push on, and the Russians advance, whilst the Pacha appeals to the sympathies of France, then I do firmly believe the French will rush to war, without calculating the relative forces of the parties, and reckless of consequences.

'The French are certainly making serious preparations. They are about to fortify Paris, for which the ordonnance is drawn up. The capital is to be surrounded by a bastioned wall, with fosse, counterscarp, and glacis, and it is to include the *faurbourgs exterieurs*. This wall will be eleven leagues in circuit.—In addition to this first line of fortifications, there is to be a second, at a league or a league and a half distant, with from 16 to 18 forts on the heights—one on Mount Valerian, one above Fontenay, &c.; so that the famous scheme of the *forts detaches* is to be put into execution. St. Denis and Charenton are to be the *places d'armes* of the exterior line of fortifications.—This will appear in a few days in the *Moniteur*, with the order for forming a camp of 30,000 men under the walls of Paris.

The opinion of the conductors of the Morning Chronicle are thus expressed.

We are much more sanguine than our correspondent of the probability of peace, and that without attaching any great importance to whatever arrangement may at present be attempted. The views of the Four Powers are plain and open. They want not to injure or offend France, nor to crush Mehemet Ali. They want to convert him from a purely military and conquering prince, into a settled and a peaceable one. We not only leave, but secure him ample domains. He cannot refuse the offer of the Four Powers, but with views of universal conquest. These must be stopped, even at the risk of present war; because, if allowed to triumph and develope themselves, they would produce inevitable and disastrous war in a year or two later. We have gone too far in the Syrian question not to settle it definitively. The alliance is too strong to admit a doubt of its ability to settle the question; and eternal disgrace would await it were the Powers to be turned from their resolves by idle and unwarranted menaces.

Treaty of Commerce between France and England.—We are enabled to state, that the British and French Commissioners have brought to a close their negotiations for a treaty of commerce between Great Britain and France, and that it contains several clauses highly favorable to British manufactures. The very few points which may be considered open are mere technicalities, of no importance whatever. But for the unpleasant differences which have arisen on the Eastern question, the treaty would have already received the signature of M. Theirs. Mr Porter remains in Paris, and there appears to be an understanding that the treaty will be signed the moment the political horizon shall have brightened up.—*Galignani's Messenger.*

Mehemet Ali.—The French papers contains a very interesting paper, and addressed by the consuls of England, Russia, Austria, and Prussia, to Mehemet Ali, urging him to accede to the treaty of London, and warning him of the consequences of refusal. The following are some passages from it:—

'The Viceroy is too well informed, and knows too well the means and resources of which the four great powers can dispose, to flatter himself for a single instant of being able, with his feeble means, to resist one or another among them. It would be to repose in very fatal hopes if he were to count under existing circumstances on any foriegn assistance for stopping the decisions of the four great powers. Who would be willing to sacrifice their own interests to those of another, and to compromise their own safety by pure sympathy for Mehemet Ali? And, besides, what real advantages would result from it? A general conflict would be brought on, in which the Viceroy would be the first sacrificed, and would inevitably succumb. Far from being favorable to him, such an intervention on his behalf would only hasten his ruin, which in that case would become certain. The four great powers would develope forces more than sufficient to combat everything that might oppose the execution of the convention. It is upon Mehemet Ali alone that the responsibility of a war would lie; it is he who would have been the cause of the intervention and presence of European troops in Egypt and Asia. The Mussulman population will know that it is he who is the author of the evils of war which concerns entirely his own person. Mehemet Ali has threatened to spill much blood before yielding. The European powers, on the contrary, have it at heart to spare as much as possible the blood of the Mussulmans and the Christians ranged beneath the banners of the Sublime Porte. Whenever the case may require it, there will be carried thither forces sufficient to render all resistance vain, and to destroy it at a single blow. Can it be doubted that the Viceroy will fall, and will it be with glory? No; for there is no glory in falling by one's own fault, by a blind temerity, and by engaging in a hopeless struggle. But there would be glory and wisdom in yielding to necessity and the force of circumstances. If Mehemet Ali falls, will his name go down to posterity? No, for his conquests have not shaken the world like those of Gengis Khan, Tamerlane, Alexander, and Napoleon. History will say, 'There was, under the reign of Mahmoud, a Pacha of Egypt, of great character, genius, and courage; he had successes against his sovereign. The young successor of Mahmoud, at the moment of ascending the throne of his ancestors, held out the hand to Mehemet Ali, to offer to him the highest honors of the empire, and peace and concord. The Pacha rejected his offers with scorn; Europe then declared against Mehemet Ali—and he fell. His name will be lost amongst those of so many other Pachas who have preceded him, and who revolted, and were vanquished.' In refusing to accept the convention, Mehemet Ali might perhaps delude himself with the chimerical hope that the Powers would not employ with vigor and energy the measures necessary to carry into effect the treaty of the 15th July. Admitting this even, which is impossible, what would follow? Could the Viceroy flatter himself that he would obtain the continuation of the *status quo*? Where the state which, with the sword of the Four Powers constantly suspended over its head, with its commerce destroyed, its communications intercepted, could sustain such a state of things? Mehemet Ali may sacrifice the interests of himself and his family to his unmeasured vanity, to his subversive views, and unbounded ambition—he may carry fire and the sword to in Asia Minor, desolation among the Mussulman people, threaten the integrity of the Ottoman Empire and thus provoke the intervention of the European troops ready to sustain it. He may make his son march upon Constantinople, but this will not be suffered to be done with impunity. Should Ibrahim Pacha dare to advance, his retreat will be forever cut off. He will meet in Natolia a certain defeat, perhaps his grave, and will involve in his fall that of Mehemet Ali and his whole family. Europe will not enter a war but with repugnance and regret, and from imperious necessity.—The Powers who have signed the treaty of London are too highly placed to be accessible to either hatred or vengeance. The convention is based only on equity, suitableness, and stability for the future, its only end was the consolidation of the Ottoman Empire; it demands of Mehemet Ali nothing but what is just, conformable to his own interests, and compatible with his dignity; but in return it demands what is adapted to the wants of a general peace; this is a truth which the Viceroy cannot but perceive.—Let him yield then, to the empire of necessity, and accept with gratitude from the hands of his young and magnanimous sovereign, and from all Europe, the glory of having founded under their tutelary ægis a new succession; he will thus transmit his work to posterity, will be blessed by his descendants, and will see his name honorably magnified in the pages of history.

'LAURIN. WAGNER.
'HODGES. COMPTE MEDEM.
'Alexandria, 19th August.'

Naval Architecture.—It is worthy of remark, that the proportions of the British Queen steamship, the last great effort of marine architecture that has interested the world, are exactly those of Noah's Ark, the first that was set afloat, proving that 4000 years of the practical science has done nothing to improve the dimensions of floating boats, first given by the Builder of the Universe; and if the critical character on these proportions be duly considered, it may afford an evidence of the Scripture narrative. The breadth of the Ark was one-sixth of the length; the depth thereof one-tenth of the length. The British Queen is 40 feet 6 inches wide; stem to sternpost 343 feet; aloft, whole depth 29, making the square depth 24 feet 6 inches. The Ark was twice as long as the Queen.—*London paper.*

The electric telegraph was called into action last week, on the Great Western Railway, in consequence of an Irish gentleman having left his great coat, with a valuable snuff-box in the pockets, at one of the stations, some sixty miles from London. On arriving in town he made known his case—the telegraph was set to work, and in less than three hours, his coat was in London. The gentleman, on receiving his coat, exclaimed—'*By the powers!* I may tell this story in Cork, but who will believe it?

Hydrocephalus.—Mr R. Hay, surgeon, of Glasgow, has performed the operation of piercing the membranes of the brain of a child, eight months old, for hydrocephalus, or water in the head. No less than five imperial gills, or 25 fluid ounces of water, were extracted. It is said that this is the first attempt in this city (although the operation has been several times successfully performed in London) to combat this almost universally fatal disease by surgical treatment. The child, a girl, is doing well.—*Glasgow Paper.*

MARRIAGES.

In this city, on Thursday evening, by Rev. Dr Lowell, Mr James Phillips, Jr., to Mrs Eliza Nickerson.

In this city, Oct. 1, by Bishop Griswold, Rev. William Croswell, of Auburn, N. Y., to Miss Amanda, daughter of S. P. Tarbell.

In Cambridge, on Saturday evening, at the residence of Professor Farrar, by Rev. Henry Ware, Jr., Samuel Gray Ward, of Boston, to Anna Hazard, daughter of Jacob Barker, Esq. of New Orleans.

In Charlestown, Oct. 6, by Rev. Mr Ellis, Rev. William D. Wiswell, of Milford, to Miss Ann, daughter of Samuel Payson, Esq.

In Charlestown, last evening, by Rev. Wm. Phillips, Mr Geo. S. Hall, of the firm of Hall & Brothers, to Miss Harriet, eldest daughter of Christopher Solis, Esq. both of C.

DEATHS.

In this city, suddenly, on Saturday last, of dropsy on the brain, Thomas Vose, Esq., 52.

Of consumption, Miss Harriet Ann, youngest daughter of the late Joshua Loring, 17.

In this city, 5th inst. Horatio, only child of Dr A. B. Wheeler, 17 mos.

In Chicago, Ill, John Wright, Esq., about 60, a native of Colchester, Conn., and for many years actively engaged in mercantile pursuits in Williamstown, Mass.

PENKNIVES AND SCISSORS.—Just received a fresh supply of Rogers' Penknives and Scissors, at SIMPKINS' Stationary Rooms, 21 Tremont Row. oct 10

TEACHER'S TALES.—Harry Winter the Weaver of Burrough place.
Rebecca Wilson—The Cumberland girl.
Instruction from Trees and Flowers, &c.
The Clares—By the author of 'General reading' &c. &c.
The above are interesting little books suitable for Teachers' presents.
Published by JOSEPH DOWE 22 Court st. o 10

THE DIAL, No. 2, a Magazine for literature, philosophy and religion, to be continued quarterly; for October, 1840. Just received at TICKNOR'S. oct. 10.

COVERDALE'S BIBLE.—Biblia; the Bible, that i the Holy Scripture of the Old and New Testament, faithfully and truly translated into English. By Myles Coverdale, sometime Lord Bishop of Exeter. For sale by WM. CROSBY & CO. 118 Washington street.

THE MONTHLY MISCELLANY OF RELIGION AND LETTERS; Edited by Rev. Ezra S. Gannett; is published on the first of every month in numbers of sixty large octavo pages handsomely printed, at three dollars per annum.
Each number contains a Sermon and other interesting contributions from popular Unitarian writers, together with the most complete record of Foreign and Domestic Religious Intelligence.
Every exertion is made to render this work worthy of the support of the public.
Specimens will be furnished for examination, by applying to WM. CROSBY & CO. Publishers, 118 Washington street. oct 10

RUSSIA DIAPERS AND COTTON FLANNELS.—Just received at No. 28 Washington street, a prime lot of best quality Russia Diapers—also another lot of those very stout Cotton Flannels. oct 10

HISTORY OF PALESTINE (Illustrated).—The Pictorial History of Palestine, by the Editor of the Pictorial Bible, beautifully illustrated with several hundred of the finest engravings on wood, by the first English Artists. Thirteen numbers just received by JAS. MUNROE & CO. 134 Washington street. oct 10

BROOKE'S GAZETTEER.—A new universal Gazetteer, containing a description of the principal Nations, Empires, Kingdoms, States, &c., of the known world, with an account of the extent, boundaries and Natural productions of each country, manners, customs and religion of the Inhabitants; originally completed by R. Brookes; the whole remodelled and brought down to the present period by John Marshall. 1 vol 8vo. For sale by JAMES MUNROE & CO. 134 Washington st. oct 10

DRAWING BOOKS.—Andrews' Drawing Book of Flowers, colored plates
The Young Artist's Guide, 50 plates
The Child's Drawing Book
Brace's Progressive Exercises for the Lead Pencil
Prout's Elementary Drawing Book
The Oxford Drawing Book
The United States Drawing Book
Fairland's Studies in the Human Figure, 2 vols
The Child's First Drawing Book
Little Sketch Book, 2 vols
Fairland's Juvenile Artist, &c
For sale by JAMES MUNROE & CO., Washington street. o 10

MOUNT SINAI, or the Ten Commandments, an Oratorio in two parts, the words taken from the Holy Scriptures, translated from the German, the music composed by the Chevalier Sigismond Neukomm, 4to.
Just published; for sale by J. MUNROE & CO. o 10

GOODWIN'S RURAL ARCHITECTURE—First Series of Designs for Rustic, Peasant and Ornamental Cottages, Lodges, and villas, in various styles of Architecture—containing fifty plates—2 vols 4to, London.
Hints for Dwellings, consisting of original designs for Cottages, Farm Houses, Villas, &c, plain and ornamental, with plans to each, by D. Laing—4to, London.
Just received by JAMES MUNROE & CO. o10

NEW BOOKS.—De Tocqueville's 2d Part, Democracy in America; Letters of Mrs Adams, the wife of John Adams, with a Memoir by her grandson; the American Almanac for 1841; Report on the Geological Survey of the State of Rhode Island, by Charles T. Jackson, M. D. Received and for sale at TICKNOR'S. o10

PROGRESSIVE EXERCISES IN ENGLISH GRAMMAR—Part 3, by Richard Green Parker, A. M., and Charles Fox. Just received and for sale at o 10 TICKNOR'S.

MRS. FOLLEN'S POEMS.—Poems by Mrs Follen, author of 'Married Life,' 'Well Spent Hour,' &c. Published and for sale by WM. CROSBY & CO., 118 Washington street. o 10

PRESCOTT'S FERDINARD and ISABELLA, *seventh edition*, this day published, with five steel engravings and maps. The public is too well acquainted with the opinion of the most eminent journals in relation to this work in our own country, Great Britain and the Continent, to require any farther remarks from them now. It is proof enough of its estimation abroad that at the same time with this edition here another new one is also announced as in press in London. We have only to add that we have taken care that in the printing, paper, and all that depends on us, the present edition should fully sustain the character of the preceding. C. C. LITTLE & JAS. BROWN, 112, Washington street. oct. 10.

NEW EDITION of Warton's History of English Poetry.—The History of English Poety, from the close of the eleventh century to the commencement of the eighteenth century, by Thomas Warton, B. D. from the edition of 1824, superintended by the late Richard Price, Esq., including the notes of Ritson, Ashby, Donce, and Park, now further improved by the corrections and additions of several eminent antiquaries, complete in 3 vols. 8vo. London, 1840.
This day received by CHAS. C. LITTLE & J. BROWN, 112 Washington street. oct. 10.

THE ROSE OF SHARON, a religious Souvenir, for 1841, edited by Miss Sarah C. Edgarton, containing many fine engravings. Just received and for sale at TICKNOR'S. oct. 10.

TWENTY CASES FASHIONABLE NEW GOODS.—Consisting of Shawls, Silks, Mousseline de Laines, Challies, &c. Just received by E. F. NEWHALL, 141 Washington street. sept 26

BOSTON QUARTERLY REVIEW.—The October Number of this Review is now ready for delivery.
Brownson's Defence.—Defence of the Article on the Laboring Classes; from the October No. of the Boston Quarterly Review, by O. A. Brownson.
Just published separately, and for sale by
BENJ. H. GREENE,
o3 124 Washington st.

ANOTHER LOT of those cheap stout mixed Cloths and Cassimeres, suitable for Boys' wear, just received at No. 28 Washington street. Also, real Welsh Flannels, warranted not to shrink in washing. s26

YOUNG LADIES' SEMINARY, Keene, N. H.—The School continues under the care of those Teachers who were associated with Miss Fiske, the late Principal.
The number of Pupils in the family will be limited, that the benefits of a home education may be in some degree continued to them; and the most careful attention will be given to their health, manners, and impovement in morality and virtue.
Terms.
For the Winter Term,—commencing the first Tuesday in November,—Board, Lights, Fuel, and Tuition in the English Studies—20 weeks, $50.
Washing, 2s. per dozen.
For the Summer Term,—commencing the first Tuesday in May,—22 weeks, $55.
In addition to the above. Per quarter in the Languages, $6.
Do. in Music, on the Organ and Piano Forte, $10.
Do. in Drawing and Painting, $8.
MISS E. P. WITHINGTON, *Principal.*
Miss A. Barnes,
" S. C. G. Swasey, } *Associate Teachers.*
" L. H. F. Withington,
Keene, oct. 1.

NORMAL SCHOOL AT LEXINGTON.—The Fall Term of 15 weeks will commence on Wednesday the 9th day of Sept. next.
The design of this Institution is to prepare Females for Teaching.
Applicants may be admitted at any part of the Term, provided they can join a class. The conditions of entrance are, 1. Certificate of good intellectual and moral character; 2. Age at least 16 years; 3. Professed intention of becoming a Teacher; 4. Satisfactory Examination in the Common Branches.
The shortest time of continuance with the School is one year, but qualified pupils may have leave of absence to teach during the summer term.—Tuition gratis: Board $2 per week.
C. PIERCE, Principal.
Lexington, Aug. 15.

REMOVAL.
FRANCIS COGGSWELL, A. M., M. D., (*Homœopathic Physician and Practical Surgeon*) having practised his profession eight years, has removed from Taunton to Boston, and taken House No. 39 Front, near Eliot street.
REFERENCES.—His Excellency Gov. Morton, Hon. Daniel Webster, Bradford Sumner Esq., Hon. Rufus Choate, George Bancroft, Esq., Rev. Silas Aiken, Rev. O. A. Skinner, Frederick Smith, Esq.
Several letters, for general perusal, are

POETRY.

For the Register and Observer.

THE PARTING HOUR.

The world is full of beauty and sweet sounds;
There's not a sunbeam resting on the wave,
Nor a star peering o'er the mountain's crest,
Nor a soft moonlight ray, glancing in love
Upon the tranquil waters, but doth cast
Its glorious image in translucent lines,
Upon the soul's clear mirror, till we clasp
The fairy picture with a feverish power,
And dream it ours forever.
Not a leaf
Quivers and trembles in the evening air,
Nor a bright water-fall, with murmur low,
Breaks on the hush of thought, but doth awake
An answering melody within the heart,
Tuning its chords to gladness. On the lawn
That blushes 'neath our footsteps, on the paths
That track the flowery hill side, on the sky
Decked in the thousand hues of flushing twilight,
Yes, on all nature's royal robes, is stamped
By the Eternal hand, the seal of beauty.
We gaze in love and wonder on the scene,
Till to each breath seems given an angel's voice,
And in each fleecy cloud that sails on high,
A seraph's drapery seems o'er us cast.
O they are all too beautiful to leave!
'Tis strange that over every sound of joy,
The word 'farewell' comes with a deep low tone,
Stealing our gladness from us. It is strange
How soon the budding wreathe of Hope is crushed,
And pale despair its coronal doth twine
Around the anguished brow, when that sad word
Strikes on the golden tendrils of the soul.
And then the friends, that bloom like tender flowers,
Paving with love the avenues of earth!
The hearts that throb in echo to our own!
The souls that bound by strong affection's chain,
Are linked to us in holy sympathy!
The voices that have music for our ears,
Softer than 'Dorian lute,' or viol sweet!
Must we bid these adieu? Is it for us,
To say 'farewell' to treasures such as these,
And make our lonely bed, deep in the earth,
The cold, relentless earth?
Oh, it doth make
The crimson cheek turn pale, and the red lip
Quiver and tremble, as the flower-leaf bends
Before the uprooting storm, to think that now,
While joy doth freshly bloom around our path,
The fatal mandate may have passed from Heaven.
Yes, the dark hour must come to all. The eye
Must close its silken curtain on the world,
Shutting the senses from the visions sweet
Of things terrestrial. Voices we have loved
Will melt and die away like music tones
In the far distance, and our feet shall tread
No more the flowery lawn, or climb the steep,
To watch the sun sink to its gorgeous rest.
We shall lie down within the snowy shroud,
The knell of death will sound above our graves,
And we shall be forgotten.
Is this all?
This the far reaching spirit's mournful doom?
To sleep in death, and wake no more forever?
No, no! a voice doth pierce heaven's vaulted arch,
Telling of resurrection unto life.
The fire that lit the soul on earth, shall burn
With undiminished radiance above.
The golden chain of love shall grow more bright
In its immortal home. The spirit's eye
Shall feast on glories never dreamed of here;
The ear enraptured, catch the hallowed sounds
Swept by the sainted throng; nor sigh again
For earth's poor sympathies.
Then wake, our souls!
Wake and gird on the armor of your strength,
That ye unmoved, may hear the gentle call
That summons you away; that ye may greet
With holy joy the parting hour, and pass,
On faith's bright pinions, through the vale of death,
To joys eternal and sublime in Heaven.

Waltham. L. B. T.

MISCELLANEOUS.

[From the Common School Journal.]

A TRAVELLER'S STORY, FOR THE PERUSAL OF PARENTS.

A great mistake is often committed by parents in withholding their patronage from schools at home, close by their own doors, and giving it to those further off, whose merits, or rather demerits, they are not sufficiently acquainted with. ''Tis distance lends enchantment to the view,' and oftentimes, distance only. How often are the young sent to some boarding school, and thereby exposed to serious physical and moral dangers, simply because the seminary, as it is called, is fashionable, or is seen through the magnifying medium of a swelling newspaper advertisement, or the extravagant puffery of the personal but ignorant friends of the principal of the establishment. There are, no doubt, many excellent institutions of the kind referred to, and youth, at a proper age, may be sent to them with advantage; but I think that younger children should be kept at school near home, if the school is at all worthy of patronage. If such a one is not to be found, then let parents spare no time or money in endeavoring to make the private or public school of their neighborhood worthy of receiving their precious offspring.

But my present purpose is not to write a dissertation, but to tell a story illustrative of parental error.

I was about leaving one of the smallest cities of our country in the three o'clock stage, on a clear summer morning. The agent's man, accompanying the driver to pick up the passengers, carelessly informed me, as I was about to take my seat, that there was a young lady in the stage, going about fifty miles, whom her father, Mr ———, wished me to have a little care of on the way. I was somewhat surprised, for I had never heard of either, before. It seems that the father had been to the stage office and learned that a gentleman, and one only, was travelling in the direction his daughter was to go, and had such confidence in his integrity, as to send his request through a second, and even third, person. It occurred to me, that most careful parents would have done the errand directly to a stranger, even at the expense of losing some hours' sleep.

On entering the stage, my only fellow-travellers appeared to be three females, hidden from distinct view in the more than twilight darkness of the back seat, one of them seeming of the stature of a little girl. * * * 'Well, miss,' said I, after a civil nod to the elderlies, 'so you are the young lady whom I have been requested to have the care of on the way?' 'Yes sir,' replied she, 'I am going as far as ———, to school. I have been spending the vacation at home. Father found that a gentlemen was going in the stage, and he thought it might be well to send word to him about me. Had there been nobody going this morning, I should have gone fifty miles all alone.' 'Pretty young, seems to me, to go so far alone, or with strangers,' remarked the milder faced of the other two; I should not like to have a grandchild of mine sent off so.' 'Nor I,' briefly came from the thinner and closer lips of the severer-featured other. Not much more was said till we arrived at our first stopping place; for the school miss seemed rather sad, and no wonder, thought I. Here she ate her breakfast, as if her appetite had been left at the table of her home, where the eater ought still to have continued, as I soon had reason to believe.

After a few miles further, my elderly companions left the stage to the sole occupancy of Miss and myself. We had scarcely got our first jolt in the roomy vehicle, before I perceived the child sobbing, and in tears. 'What is the matter, my young friend?' 'O, I don't want to go to ———; I hate that place. I wish mother would let me stay at home; I want to be with her.' And then she sobbed the louder, and the little blue fountains poured out on the bloom beneath, such waters of bitterness, as, long-continued, would have blighted that beauty of health and hue.

But childhood's tear-springs are happily not deep, and are soon exhausted. My sympathies could not but be most keenly awakened. I was led at once to make inquiries about the school to which she was forced to return. In the first place, I learned that the little sufferer loved her mother exceedingly, and her highest happiness was to be in her society. Next, I was told that she was laughed at and treated unfeelingly, by her instructers, when she was homesick, and cried. I inquired minutely into the customs of the school, and I found that they were unfavorable to health. The time after rising, before breakfast, was occupied in their private rooms,—the bed-rooms; and the breath of health abounds not, immediately, where the exhalations of sleep have been going on for seven or eight hours. Soon after the first meal, the pupils are imprisoned in the school-room till mid-day, with the exception of a very brief recess. They must sit just so straight, and in that constrained position by which flexile-framed and many-jointed nature is so sorely pained. A number of the seats were without backs, so that the backbone was the only backing some of the poor creatures had for their aching bodies. Then the half hour before dining, in the summer's hot noon, was not very appropriate for bodily action, and at no season was particularly devoted to needed exercise. The afternoon was passed also in the same dull, uninteresting, and constrained, routine. 'Oh,' exclaimed the little tender-hearted narrator, in describing her seat and posture; 'oh, I have such a feeling here,' putting her hand to her bosom, 'that I can hardly breathe, sometimes. Then I have no appetite to eat, and I am sick after my dinners. Oh, I don't want to go back. Do let me go on with you, sir. No, I beg you would hire a horse and chaise, and carry me back to my home. Or get me a buggy, and I will go alone, if I don't get home till midnight. I had rather do this, than go back to school. I shan't be an atom afraid.' And then she cried again, and would not be comforted. My heart was moved. I then resolved that I would tell the story to the public, for the good of poor little sufferers like this.

But why was this lovely child sent away, fifty miles, to a heartless boarding school? Because it was the fashion; and the schools near home, though some of them very good, as I had before learned, did not exactly suit the parents, who seemed to be entirely ignorant of the manner in which schools should be conducted. From the little girl's artless account, they had found fault with the very salutary methods of an excellent school. And what were the studies that were pursued at such a distance, and at the cost of nearly two hundred dollars a year? Nothing, I found, but the ordinary pursuits of reading, writing, arithmetic, and grammar, with the exception of a book on commerce. From this she probably learned something about the various productions of different countries. She learned about things appertaining in part at least to the other side of the globe, and which would be better understood at a maturer age; while the phenomena of Nature, and the common processes of art, close by, were a perfect mystery. I set to questioning the little student of commerce, and she knew nothing about the common grains, fields of which we were passing, and from which was her daily food. How they differed or grew, how they were sown or harvested, she knew not. Of the clouds over her head, the rains dropping at her feet, and the heat and the cold affecting her body continually, she could give no good reasons. She thought the clouds were great bags up in the sky, holding water which once in a while got loose, through some sort of holes, and tumbled down in the shape of rain. She knew not how butter, or cheese, or a thousand things, were formed, which were made at doors all around. I asked if she had been in a grist-mill. She had only seen the outside of one in the vicinity of her school. Her mind was sent across the ocean faintly to conceive of sugar-making, for instance, while she was not led to observe with her own bodily senses as interesting processes of manufacture taking place within two minutes' walk. At the same time, she was suffering from the want of that exercise which excursions into fields, and shops, and mills, would have afforded, together with valuable and pleasant instruction. The only time at all appropriated to all important exercise was a brief period about sundown; and this was occupied, at best, by a short and saundering walk, and it might be whiled away within doors, if indolence so preferred.

My story is done, excepting to add, that I saw my sweet little companion left at the door of the seminary where, for a moment at least, she forgot the hated school in the welcoming kiss of two or three fellow pupils,—perhaps I ought to say, fellow sufferers. Just at parting from me, she strikingly showed how easily her good affections might be drawn out, instead of being repressed, and her naturally amiable temper kept sweet, instead of being soured. Among the last words of her truly musical voice, were, 'O, sir, I wish you would tell me your name, so that I may write to mother how very kind you have been to me.' The name was given her; but, in reference to his own destination, at the time, and to the most proper place for early education, and to the truest earthly emblems of heaven, the writer will here subscribe,

HOMEWARD.

STATISTICS OF LONDON.

London, which extends its intellectual, if not its topographical identity from Bethnal-green to Turnham-green, (ten miles)—whose houses are said to number 200,000, and to occupy twenty square miles of ground, has a population of little less than two millions of souls, or rather mouths. Its leviathan body is composed of nearly 10,000 streets, lanes, alleys, squares, places, terraces, &c. It consumes upwards of 4,360,000 lbs. of animal food weekly, which is washed down by 1,400,000 barrrels of porter annually, exclusive other liquids. Its rental is at least £1,000,000 a year, and it pays for the luxuries it imports, at least £12,000,000 per annum, duty alone. It has 237 churches, 207 dissenting places of worship, and upward of 5000 public houses.—*Tomlins on the Drama.*

INEIAN CATECHISING.

Scene—A hut at the foot of the Stony mountains.

Orinoko, an Indian Patriarch and Sage.
Susquaguwna, his son aged eighteen years.
Tallasee, daughter, aged twelve years.
Wakanista, son, aged ten years.

Orinoko. My son, who make you?

Wakanista. I don't know father, you never told me.

O. Are you made right? Have you got hand to do with; feet to walk with; eyes to see with; ears to hear with; nose to smell with; teeth to eat with; tongue to talk with?

W. Yes, father.

O. Some good Spirit made you. The Great Spirit made you. He is greater than all men; wiser than any man. He made the sun and moon, the earth and the grass, the rivers and the fishes, the birds and the beasts, and men. He made all things; for all things are made wisely and good. We must try to please Him.

W. Father did He make the white men?

O. He made the white men, and the black men, and the red men. He made them to live together in love, and to love Him, and behold his wonderful works.

Tallasee. Father, how shall we know how to please the Great Spirit? did you ever see Him?

O. I have heard him, my child—He speaks in my inward ear.

W. What does He tell you, father?

O. He tells me my heart is bad, it must be made clean.

Tallasee. Father, I thought your heart was good. What made it bad?

O. Bad thoughts, my child. We must be humble and lowly; we must love the Good Spirit, and all that He has made; we must be kind to all men, for they are all his people.

W. Father, must we love the white men?

O. Yes, my son, the white men.

Tallasee. Those that burnt our huts, and the corn and meat that the Good Spirit gave us to live on;—and turned mother and you, and grandfather and all of us out in the snow, and drove us, and all our friends from the hunting ground that the Good Spirit gave to our fathers? Must I love *them*.

O. Yes, my child, we must forgive them; and if they be cold and hungry, we must take them in and feed them. The Good Spirit says so.

W. Father, I can't forgive them. When I get old enough to carry a big bow, and a war club, I want to help our people to kill them.

O. That is because your heart is bad, like the hearts of those bad white men.

Tal. Father, does the Great Spirit speak to the white men as He does to you?

O. The Great Spirit talks to all men, to make them do right. But the white men will not be quiet long enough to hear.—They have too many things to mind; too many thoughts of their own.

W. Father, I am afraid you were not still, when you thought the Good Spirit told you to love the white men.

O. Yes, my son, I was still. When first I thought I heard it, I was not still, for I did not want to hear that word; my heart was like yours, I wanted to kill the white men. But the Spirit said, 'No;—you must forgive them, I want them to live that they may learn to do better.'

Tal. Father, you told us the white men had a great book to tell them about the Good Spirit, and to teach them how to please Him. Where did they get that book?

O. They *say* the Great Spirit spake to their fathers and told them what to write.

W. Why did not the Good Spirit give a book to the Indians?

O. My son, the Good Spirit speaks to Indians Himself. But the white men not being quiet enough to hear with their inward ears, He gave them a book out of compassion to the weakness of their understanding. When they learn to be still, they wont want a book.

W. Father, how long have they had that good book?

O. As many moons, my son, as there are grains on an hundred ears of corn.

W. Then, Father, I am afraid they'll *never* be still.

Tal. Father, does the white men's book speak the same words that the Great Spirit speaks to you?

O. If it be a true book *it must;* for the Good Spirit is one. He does not speak with two tongues.

Tal. Then, why don't the white men learn better? They kill their red brethren and take their land. They steal their black brethren from their country; and make slaves of them. And you say they often kill one another.

O. Alas! my children—I am afraid the white people do not understand their book—or that bad men have written something in it, that the Good Spirit *did not tell them to write.* There are many bad things among our white brethren. They have wise men, whom they pay to make their laws and rules plain—and they have other wise men who are paid to make the great book plain—but, although they have *studied* it all themselves and wrote books to explain it, bigger than the book itself, they cannot agree about the meaning. They have made both the words of their head men and the words of the Great Spirit harder to be understood than they were before.

Susquaguwna. Father, I have listened to your talk. Now, I want to tell you what I have been thinking. I have thought that the Indians ought to send some good men among the white people, to tell them what the Good Spirit says to the Indians, and to see if it agrees with what is written in their book.

O. I fear, my son, they are too proud to listen to the poor Indians. The white nation has grown big and stoong. Its top reaches the sky, and its roots are spread over all the land. The Indians are but a little bush that can hardly live in the shade of this big tree. But there are some good men among the white people who want all to live like brethren. They want their brethren to let the black people go free, and pay them for their work; and not to kill any more of their red brethren, nor to take *away what little land we have left.* Perhaps they will listen to these good men. And then it will be a good day—the sky will be clear again—the grass will be green, and the rivers will run sweet and clear.

Susqua. Alas! my father. If they do not hear soon, I am afraid *there will be no Indians left to see that good day!*

TESTS OF POLITENESS.

Of the gentlemen, young and old, whiskered and unwhiskered, that may be seen in Washington street any sunshiny day, there is not one who does not think himself a polite man, and who would not very much resent any insinuation to the contrary. Their opinion is grounded on reasons something like the following. When they go to a party, they make a low bow to the mistress of the house, and then look round after somebody that is young and pretty to make themselves agreeable to. At a ball, they will do their utmost to entertain their partner, unless the Fates have given them to some one who is ugly and awkward, and they will listen to her remarks with their most bland expression. If they are invited to a dinner party, they go in their best coats, praise their entertainer's wine, and tell the lady they hope her children are all well. If they tread on the toes of a well-dressed person, they will beg his pardon. They never spit on a carpet; and in walking with a lady they always give her the inside; and, if the practice be allowable, they offer her their arm.—So far, so good, but I must always see a man in certain situations, before I decide whether he is polite or no. I should like to see how he would act, if placed at dinner between an ancient maiden lady, and a country clergyman with a small salary and a rusty coat, and with some distinguished person opposite to him. I want to see him on a hot and dusty day, sitting on the back seat of a stage-coach, when the driver takes in some poor lone woman, with, may be, a child in her arms, and tells the gentlemen that one of them must ride outside, and make room for her. I want to be near him when his washer-woman makes some very good excuse to him for not bringing home his clothes at the usual time, or not doing up an article in exactly the style he wished. I want to hear the tone and emphasis with which he gives orders to servants in steamboats and taverns. I mark his conduct, when he is walking with an umbrella on a rainy day, and overtakes an old man, or an invalid, or a decent looking woman, who are exposed without protection to the violence of the storm. If he be in company with those whom he thinks his inferiors, I listen to hear if his conversation be entirely about himself. If some of the number be very distinguished, and some quite unknown, I observe whether he acts as if he were utterly unconscious of the presence of these last.

These are a few, and but a few of the tests by which I try a man; and I am sorry to say there are very few who can stand them all. There is many a one who passes in the world for a well-bred man, because he knows when to bow and smile, that is down in my tablets for a selfish, vulgar, unpolite monster, that loves the parings of his own nails better than his neighbor's whole body. Put any man in a situation where he is called upon to make a sacrifice of his own comfort and ease, without any equivalent in return, and you will learn the difference between true politeness, that sterling ore of the heart, and the counterfeit imitation of it which passes current in drawing-rooms. Any man must be an idiot, not to be polite in society, so called, for how else would he get his oysters and champaigne.—*Hillard.*

ABUSE OF THE PRESS.

Considerable progress has, of late years, been made in certain sections of the country, in reforming the press; but still much remains to be done. Sins against good taste, good manners and good order, are by far too common in the columns of party newspapers. The practice, at least, of the principle that all is fair in politics, extensively prevails, and many journalists yet believe that they promote the cause to which they are attached, by giving vent to personal malignity, and by indulging to any extent in abuse, distortions of the truth, and in perverting every event into such shape as they think will best answer their purposes. All this is a sad mistake, and if editors and politicians who indulge in such practices, think that they are not sufficiently honored and rewarded for their labors, they have themselves to thank for it. They disgrace the profession to which they belong, and reap the fruits of their conduct.

WONDERS OF A WATCH.

The common watch, it is said, beats or ticks 17,160 times in an hour. This is 411,640 a day; and 150,424,560 a year, allowing the year to be 365 days and 6 hours.

Sometimes, watches will run, with care, a hundred years; so I have heard people say.—In that case, it would last to beat 15,042,456,000 times! Is it not surprising that it should not be beat to pieces in half that time?

The watch is made of hard metal. But I can tell you of a curious machine which is made of something not near so hard as steel or brass; it is not much harder than the flesh of your arm. Yet it will beat more than 5,000 times an hour; 120,000 times a day; and 43,830,000 times a year. It will sometimes, though not often, last 100 years; and when it does, it beats 4,383,000,000 times.

One might think this last machine, soft as it is, would wear out sooner than the other.—But it does not. I will tell you one thing more. You have this little machine about you. You need not feel in your pocket, for it is not there. It is in your body—you can feel it beat—it is your heart!

King of the French.—The course which Louis Phillippe will pursue towards Louis Bonaparte will be dictated by policy alone. The King of the French has already proved himself worthy, at least in point of intellect, of the throne to which he was raised by Lafayette with the anti-Carlist party. The recent resolution to bring the remains of Napoleon to France could only have been on the part of the king a measure to conciliate the devotees of his memory. The same object, bearing upon the more secure establishment of his dynasty, will be kept in view in the trial of Louis Bonaparte. Nothing will be done to jeopard the popularity or the interests of the present royal family. It is necessary to revert to only a single document to show that no veneration for the character of Napoleon blends with the king's decision to do honor to his ashes. When the Duc d'Enghein, cousin of Louis Phillippe, was murdered by Napoleon in 1804, the Bishop of Llandaff, Doctor Watson, addressed him a letter of condolence. Louis Phillippe, then Duc d'Orleans, replied to the Bishop in these terms. The letter is well worthy of perusal, suggesting reflections which will follow in a few words.

Twickenham, July 28, 1804.

'My Dear Lord—I am extremely obliged to your Lordship for your kind letter. I regretted that I had not the pleasure of seeing you whilst you were in town. The moment I heard you were there I went to Great George street very early, to be certain of finding you at home, but I was informed you had removed, and I could get no other direction but that it was somewhere in Albemarle street or Conduit street, they knew not which; and as to a number, that was not to be thought of. Still, had I been a resident in town, I had certainly found you out; but I have been very little in town last winter, and never had a house, or even apartments. I remained here in great retirement, of which I *grow more fond every day of my life.*

'I was certain your Lordship's elevated soul had resented, with becoming indignation, the *foul murder of my unfortunate cousin.* His mother being my aunt, he was, next to my brothers, the nearest relation I had; and as he was only a year older than me, we had been playfellows during our younger years; you must feel it was a sad blow to me. His fate is an awful warning to every one of us that the *Corsican usurper will never rest till he has erased the whole of our family from the list of the living.* It makes me feel still more forcibly than I did before (though it is scarcely possible) the blessings of the generous protection and support granted unto us by your magnanimous country.

'I have left my native country at so early a period that I have not much of the habits of a Frenchman, and I may say with perfect candor that I am attached to England, not only by gratitude, but by inclination and habit. It is in the sincerity of my heart that I say, may I never leave that hospitable land!

'But it is not only on account of my own feelings that I am so strongly interested in the welfare, prosperity, and success of England; it is also as a man. The safety of Europe, that of the world, and the future happiness and independence of mankind rests upon the preservation and independence of England, and this is the noble cause of Bonaparte's rage against you, and that of his gang. May God defeat his wicked plans, and maintain this country in its present glorious and happy situation, is the true wish of my heart, and of my most fervent prayer!

'Your Lordship must be equally well acquainted with my opinion respecting religious differences among Christians, and, in other words, amongst men who profess the same religion. I believe every man must remain true to the principles in which he was brought up: but I equally believe it is not in such time as we live in that such differences can be a real cause of difference among Christians. The question is, not whether one is a Christian of this or that sect, but whether he is a Christian or not. This, in my humble opinion, is the only question, at a time when the vital parts of religion and morality are attacked with such force, and when the melancholy experience of the later years shows with what rapidity irreligion and immorality are spreading their baneful dominion over mankind. From the knowledge I have acquired of your Lordship's great mind, I thought your opinion should be what I am very glad to find it is. I hope you will allow me to say, that I congratulate you upon sentiments so worthy at once of an English prelate and a true Christian.

Would you be so good as to remember me most kindly to Mrs and the Miss Watsons, and believe me, with the highest and most sincere esteem and regard, my dear Lord, ever your affectionate,

(Signed) L. P. P. ORLEANS.'

Is it possible that the just sentiments of the writer of this letter can have been really changed by time or circumstances? What were the deeds of Napoleon subsequent to the deed of blood which is here lamented, which could efface its iniquity in the eyes of him who had thus lost a friend, a companion and a kinsman? The heart of charity might forgive the wrong, but never forget it so far as to honor sincerely the manes of the perpetrator. No!—The warmest apologist of Louis Philippe must view his conduct in this simple light. From the condition of an exile, without fortune or hope,—so hopeless that he had grown fond as he avers of his retirement, because he felt the necessity of being resigned to it,—from this condition he has advanced, through mighty vicissitudes, to unbounded affluence, and to the title and power of a monarch over forty millions of people. Acknowledged the intellectual superior of any royal contemporary, he has still held both his crown and his life by a tenure so precarious that he must depose every thought not consonant with the one grand scheme of his existence,—the foundation of a new line of Kings of France in his own family. Hence his conciliation of opposing statesmen by places in his cabinet, and hence his tribute at the shrine where his bitterest enemies worship.—*Nat. Gaz.*

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D. MACK, *Principal.*
Cambridge, July 1st, 1840. july 11

WOOD'S PRACTICAL TREATISE ON RAIL ROADS, and interior communication in general—containing numerous experiments on the powers of the improved locomotive engines: third edition—with additions, illustrated by several new engravings. For sale at TICKNOR'S. oct. 3.

ANNUALS FOR 1841—The Token and Atlantic Souvenir for 1841, with 12 engravings; The Rose of Sharon, for 1841 with four engravings; Friendship's Offering, for 1841, edited by Miss C. H. Waterman, 10 engravings. Received and for sale at TICKNOR'S. oct. 3.

THE MONTHLY MISCELLANY OF RELIGION AND LETTERS.—Edited by Rev. Ezra S. Gannett. Contents of the Number for October.

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MRS ADAMS' LETTERS.—Letters of Mrs Adams the wife of John Adams, with an introductory memoir, by her grandson Charles Francis Adams; just published, for sale by JAMES MUNROE & CO., 134 Washington street. oct 3

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The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis street Society (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr Channing;) Boston. Church of the Messiah New York (Rev. Dr Dewey;) Cambridge, East Cambridge, West Cambridge, Cambridge Port, Roxbury, Milton, Dorchester, Chelsea, Marshfield, Watertown, Brookfield, Brighton, Weston, Lowell, Lexington, Newburyport, Sandwich, Sherborne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Bedford, Ipswich, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Mass.—Portsmouth, Walpole, N. H.—Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn.—Providence, Newport, R. I.—Brattleboro' Vt.—Richmond, Va.—Savannah, Geo.—Mobile, Ala.—Alton, Ill.—St. Louis, Mo.—Louisville, Ky.—and many other places in New England and the Southern and Western States.

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Boston, Feb. 22, 1840. 1y

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KIMBALL & PHELPS, No. 28 Washington Street.—Have received another lot of those superior German Black Cloths, an excellent article for wear, and warranted to retain its color. sept 12

LIFE AND LETTERS OF MRS. ADAMS.—Letters of Mrs Adams, the wife of John Adams, with an introductory memoir—by her grandson, Chas. Francis Adams.

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AMERICAN ALMANAC, 1841.—The American Almanac and Repository of Useful Knowledge for the year 1841.—This day published and for sale by CHAS. C. LITTLE and JAMES BROWN, 122, Washington street. oct. 3.

DAMON'S DISCOURSE.—A Discourse delivered before the First Congregational Society in Sudbury, Mass., July 26, 1840, by Norwood Damon.

For sale by C. C. LITTLE & JAS. BROWN, 112 Washington street. o 3

THE WORSHIP OF THE SOUL; a Discourse preached to the Third Congregational Society in Chelsea, at the Dedication of their Chapel, on Sunday morning, Sept 13, 1840; by Samuel D. Robbins.

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